



In the name of Allah: the Compassionate, the Merciful

سورة الأنعام

AL-AN`AM

Name

This Surah takes its name from vv. 136, 138 and 139 in which some superstitious beliefs of the idolatrous Arabs concerning the lawfulness of some cattle (*an`am*) and the unlawfulness of some others have been refuted.

Period of Revelation

According to a tradition of Ibn Abbas, the whole of the Surah was revealed at one sitting at Makkah. Asma, a daughter of Yazid and a first cousin of Hadrat Mu'az-bin Jabl, says,. "During the revelation of this Surah, the Holy Prophet was riding on a she-camel and I was holding her nose-string. The she-camel began to feel the weight so heavily that it seemed as if her bones would break under it." We also learn from other traditions that the Holy Prophet dictated the whole of the Surah the same night that it was revealed.

Its subject-matter clearly shows that it must have been revealed during the last year of the Holy Prophet's life at Makkah. The tradition of Asma, daughter of Yazid, also confirms this. As she belonged to the *Ansar* and embraced Islam after the migration of the Holy Prophet to Yathrab, her visit to the Holy Prophet at Makkah must have taken place during the last year of his life there. For before this, his relations with those people were not so intimate that a woman from there might have come to visit him at Makkah.

Occasion of Revelation

After determining the period of its revelation, it is easier to visualize the background of the Surah. Twelve years had passed since the Holy Prophet had been inviting the people to Islam. The antagonism and persecution by the Quraish had become most savage and brutal, and the majority of the Muslims had to leave their homes and migrate to Habash (Abyssinia). Above all, the two great supporters of the Holy Prophet. Abu Talib and Hadrat Khadijah, were no more to help and give

strength to him. Thus he was deprived of all the worldly support. But in spite of this, he carried on his mission in the teeth of opposition. As a result of this, on the one hand, all the good people of Makkah and the surrounding clans gradually began to accept Islam ; on the other hand, the community as a whole, was bent upon obduracy and rejection. Therefore, if anyone showed any inclination towards Islam, he was subjected to taunts and derision, physical violence and social boycott. It was in these dark circumstances that a ray of hope gleamed from Yathrab, where Islam began to spread freely by the efforts of some influential people of Aus and Khazraj, who had embraced Islam at Makkah. This was a humble beginning in the march of Islam towards success and none could foresee at that time the great potentialities that lay hidden in it. For, to a casual observer, it appeared at that time as if Islam was merely a weak movement it had no material backing except the meager support of the Prophet's own family and of the few poor adherents of the Movement. Obviously the latter could not give much help because they themselves had been cast out by their own people who had become their enemies and were persecuting them.

Topics

These were the conditions, when this discourse was revealed. The main topics dealt with in this discourse may be divided under seven headings:

1. Refutation of *shirk* and invitation to the creed of *Tauhid*.
2. Enunciation of the doctrine of the "Life-after- death." and refutation of the wrong notion that there was nothing beyond this worldly life.
3. Refutation of the prevalent superstitions.
4. Enunciation of the fundamental moral principles for the building up of the Islamic Society.
5. Answers to the objections raised against the person of the Holy Prophet and his mission.
6. Comfort and encouragement to the Holy Prophet and his followers who were at, that time in a state of anxiety and despondency because of the apparent failure of the mission.
7. Admonition, warning and threats to the disbelievers and opponents to give up their apathy and haughtiness. It must, however, be noted that the above topics have not been dealt with one by one under separate headings, but the discourse goes on as a continuous whole and these topics come under discussion over and over again in new and different ways.

The Background of Makki Surahs

As this is the first long Makki Surah in the order of the compilation of the Quran, it will be useful to explain the historical background of Makki Surahs in general, so that the reader may easily understand the Makki Surahs and our references to its different stages in connection with our commentary on them.

First of all, it should be noted that comparatively very little material is available in regard to the background of the revelation of Makki Surahs whereas the period of the revelation of all the Madani Surahs is known or can be determined with a little effort. There are authentic traditions even in regard to the occasions of the revelation of the majority of the verses. On the other hand, we do not have such detailed information regarding the Makki Surahs. There are only a few Surahs and verses which have authentic traditions concerning the time and occasion of their revelation. This is because the history of the Makki period had not been compiled in such detail as that of the Madani period. Therefore we have to depend on the internal evidence of these Surahs for determining the period of

their revelation: for example, the topics they discuss, their subject matter, their style and the direct or indirect references to the events and the occasions of their revelation. Thus it is obvious that with the help of such evidence as this, we cannot say with precision that such and such Surah or verse was revealed on such and such an occasion. The most we can do is to compare the internal evidence of a Surah with the events of the life of the Holy Prophet at Makkah, and then come to a more or less correct conclusion as to what particular stage a certain Surah belongs.

If we keep the above things in view, the history of the mission of the Holy Prophet at Makkah can be divided into four stages.

The first stage began with his appointment as a Messenger and ended with the proclamation of Prophethood three years later. During this period the Message was given secretly to some selected persons only, but the common people of Makkah were not aware of it.

The second stage lasted for two years after the proclamation of his Prophethood. It began with opposition by individuals: then by and by, it took the shape of antagonism, ridicule, derision,, accusation, abuse, and false propaganda then gangs were formed to persecute those Muslims who were comparatively poor, weak' and helpless.

The third stage lasted for about six years from the beginning of the persecution to the death of Abu Talib and Hadrat Khadijah in the tenth year of Prophethood. During this period, the persecution of the Muslims became' so savage and brutal that many of them were forced to migrate to Habash. Social and economic boycott was applied against the Holy Prophet and the members of his family, and those Muslims who continued to stay in Makkah were forced to take refuge in Shi'b-i-A'bi Talib which was besieged.

The fourth stage lasted for about three years from the tenth to the thirteenth year of Prophethood. This was a period of hard trials and grievous sufferings for the Holy Prophet and his followers. Life had become unendurable at Makkah and there appeared to be no place of refuge even outside it. So much so that when the Holy Prophet went to Ta'if, it offered no shelter or protection. Besides this, on the occasion of Haj, he would appeal to each and every Arab clan to accept his invitation to Islam but met with blank refusal from every quarter. At the same time, the people of Makkah were holding counsels' to get rid of him by killing or imprisoning or banishing him from their city. It was at that most critical time that Allah opened for Islam the hearts of the *Ansar* of Yathrab where he migrated at their invitation.

Now that we have divided the life of the Holy Prophet at Makkah into four stages, it has become easier for us to tell, as far as possible, the particular stage in which a certain Makki Sarah was revealed. This is because the Surahs belonging to a particular stage can be distinguished from those of the other stages with the help of their subject matter and style. Besides this, they also contain such references as throw light on the circumstances and events that form the background of their revelation. In the succeeding Makki Surahs, we will determine on the basis of the distinctive features of each stage, and point out in the Preface, the particular stage in which a certain Makki Surah was revealed.

Subject :Islamic Creed.

This Surah mainly discusses the different aspects of the major articles of the Islamic Creed: *Tauhid*, Life-after- death, Prophethood an' their practical application to human life. Side by side with this, it refutes the erroneous beliefs of the "opponents and answers their objections, warns and admonishes them and comforts the Holy Prophet and his followers, who were then suffering from persecution.

Of course, these themes have not been dealt with under separate heads but have been blended in an excellent manner.

Topics and their Interconnection

These verses are of introductory and admonitory nature. The disbelievers have been warned that if they do not accept the Islamic Creed and follow the 'Light' shown by the Revelation from the All-Knowing and All-Powerful Allah, they would go to the same doom as the former disbelievers did. Their arguments for rejecting the Prophet and the Revelation sent down to him have been refuted and a warning has been given to them that they should not be deluded by the respite that is being granted to them. **1 - 12**

These verses inculcate *Tauhid*, and refute *shirk* which is the greatest obstacle in the way of its acceptance. **13 - 24**

In these verses, a graphic scene of the life in the Hereafter has been depicted in order to warn the disbelievers of the consequences of the rejection of the Articles of Faith. **25 - 32**

Prophethood is the main theme which has been discussed from the point of view of the Holy Prophet, his Mission, the limitations of his powers, the attitude towards his followers and also from the point of view of the disbelievers. **33 - 73**

In continuation of the same theme, the story of Prophet Abraham has been related to bring home to the pagan Arabs that the Mission of Prophet Muhammad, which they were opposing, was the same as that of Prophet Abraham (Allah's peace be upon them). This line of argument was adopted because they considered themselves to be his followers, especially the Quraish who were proud of being his descendants as well. **74 - 90**

Another proof of his Prophethood is the Book, which has been sent down to him by Allah, for its teachings show the right guidance in regard to creed and practice. **91 - 108**

Divine restrictions have been contrasted with the superstitious restrictions of the pagan Arabs in order to show the striking differences between the two and thus prove the Quran to be a Revealed Book. **109 - 154**

The Jews, who were criticized in vv. 144 - 147 along with the pagan Arabs, have been urged to compare the teachings of the Quran with those of the Torah so that they might recognize their similarity and give up their lame excuses against it, and adopt its Guidance to escape the retribution on the Day of Resurrection. **155 - 160**

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This is the conclusion of the discourse: the Holy Prophet has been instructed in a beautiful and forceful manner to proclaim fearlessly the articles of the Islamic Creed and their implications. **161 - 165**

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۖ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿1﴾

Who	الَّذِي	for Allah	لِلَّهِ	the praise (is)	الْحَمْدُ
and the earth	وَالْأَرْضَ	the heavens	السَّمَاوَاتِ	created	خَلَقَ
and the light	وَالنُّورَ ۖ	the darknesses	الظُّلُمَاتِ	and made	وَجَعَلَ
disbelieved	كَفَرُوا	those who	الَّذِينَ	yet	ثُمَّ
		they hold (others) as equal	يَعْدِلُونَ	in their Lord	بِرَبِّهِمْ

Translit	Al-Ĥamdu Lillāhi Al-Ladhī Khalaqa As-Samāwāti Wa Al-'Arḍa Wa Ja`ala Aẓ-Ẓulumāti WaAn-Nūra Thumma Al-Ladhīna Kafarū Birabbihim Ya`dilūna
AhmedAli	سب تعریف اللہ ہی کے لیے ہے جس نے آسمان اور زمین بنائے اور اندھیرا اور اجالا بنایا پھر بھی یہ کافر اوروں کو اپنے رب کے ساتھ برابر ٹھہراتے ہیں
Jalandhry	ہر طرح کی تعریف خدا ہی کو سزاوار ہے جس نے آسمانوں اور زمین کو پیدا کیا اور اندھیرا اور روشنی بنائی پھر بھی کافر (اور پیروں کو) خدا کے برابر ٹھہراتے ہیں
YusufAli	Praise be to Allah, Who created the heavens and the earth, and made the Darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord.
M.Khan	All praises and thanks be to Allāh, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.
Pickthal	Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.
Shakir	All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِنْدَهُ ۖ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿2﴾

created you	خَلَقَكُمْ	Who	الَّذِي	He (it is)	هُوَ
then	ثُمَّ	clay	طِينٍ	from	مِنْ
and a term	وَأَجَلٌ	a term	أَجَلًا ۖ	decreed	قَضَىٰ
yet	ثُمَّ	with Him	عِنْدَهُ ۖ	determined	مُسَمًّى
		doubt	تَمْتَرُونَ	you	أَنْتُمْ

Translit	Huwa Al-Ladhī Khalaqakum Min Ṭīnin Thumma Qaḍā 'Ajalāan Wa 'Ajalun Musammāan `Indahu Thumma `Antum Tamtarūna
AhmedAli	اللہ وہی ہے جس نے تمہیں مٹی سے پیدا کیا پھر ایک وقت مقرر کر دیا اور اس کے ہاں ایک مدت مقرر ہے تم پھر بھی شک کرتے ہو
Jalandhry	وہی تو ہے جس نے تم کو مٹی سے پیدا کیا پھر (مرنے کا) ایک وقت مقرر کر دیا اور ایک مدت اس کے ہاں اور مقرر ہے پھر بھی تم (اے کافرو خدا کے

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	بارے میں (شک کرتے ہو)
YusufAli	He it is who created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!.
M.Khan	He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
Pickthal	He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!
Shakir	He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

in	في	Allah	اللَّهُ	and He (is)	وَهُوَ
the earth	الْأَرْضِ ۖ	and in	وَفِي	the heavens	السَّمَاوَاتِ
and your open (deeds)	وَجَهْرَكُمْ	your secret	سِرَّكُمْ	He knows	يَعْلَمُ
you earn	تَكْسِبُونَ	what	مَا	and He knows	وَيَعْلَمُ

Translit	Wa Huwa Allāhu Fī As-Samāwāti Wa Fī Al-'Arḍi Ya`lamu Sirrakum Wa Jahrakum Wa Ya`lamu Mā Taksibūna
AhmedAli	اور وہی ایک اللہ آسمانوں میں بھی ہے اور زمین میں بھی تمہارے ظاہر اور چھپے سب حال جانتا ہے اور جانتا ہے جو کچھ تم کرتے ہو
Jalandhry	اور آسمانوں اور زمین میں وہی (ایک) خدا ہے تمہاری پوشیدہ اور ظاہر سب باتیں جانتا ہے اور تم جو عمل کرتے ہو سب سے واقف ہے
YusufAli	And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal and He knoweth the (recompense) which ye earn (by your deeds).
M.Khan	And He is Allāh (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (see v.43:84)
Pickthal	He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.
Shakir	And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

a sign	مِنْ آيَةٍ	comes to them	تَأْتِيهِمْ	and never	وَمَا
(of) their Lord	رَبِّهِمْ	Signs	آيَاتِ	from	مِنْ
from it	عَنْهَا	they are	كَانُوا	but	إِلَّا
				turning away	مُعْرِضِينَ

Translit	Wa Mā Ta'tīhim Min 'Āyatīn Min 'Āyātī Rabbihim 'Illā Kānū 'Anhā Mu'ridīna
AhmedAli	ان کے رب کی نشانیوں میں سے کوئی نشانی ایسی نہیں جو ان کے سامنے آتی ہو اور انہوں نے منہ نہ موڑا ہو

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Jalandhry	اور خدا کی نشانیوں میں سے کوئی نشانی ان لوگوں کے پاس نہیں آتی مگر یہ اس سے منہ پھیر لیتے ہیں
YusufAli	But never did a single one of the Signs of their Lord reach them, but they turned away therefrom.
M.Khan	And never an Ayah (sign) comes to them from the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it
Pickthal	Never came there unto them a revelation of the revelations of Allah but they did turn away from it.
Shakir	And there does not come to them any communication of the communications of their Lord but they turn aside from it

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾

the truth	بِالْحَقِّ	they rejected	كَذَّبُوا	indeed	فَقَدْ
but soon	فَسَوْفَ	it came to them	جَاءَهُمْ ۖ	when	لَمَّا
(of) that	مَا	news	أَنْبَاءُ	will come to them	يَأْتِيهِمْ
mock at	يَسْتَهْزِئُونَ	at it	بِهِ	they used to	كَانُوا

Translit	<i>Faqad Kadhdhabū Bil-Ĥaqqi Lammā Jā'ahum Fasawfa Ya'tīhim 'Anbā'u Mā Kānū BihiYastahzi'ūn</i>
AhmedAli	اب جو حق ان کے پاس آیا تو اسے بھی انہوں نے جھٹلا دیا جس چیز کا اب تک وہ مذاق اڑاتے رہے ہیں عنقریب اس کے متعلق کچھ خبریں ان کو پہنچیں گی
Jalandhry	جب ان کے پاس حق آیا تو اس کو بھی جھٹلا دیا سو ان کو ان چیزوں کا جن سے یہ استہزا کرتے ہیں عنقریب انجام معلوم ہو جائے گا
YusufAli	And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.
M.Khan	Indeed, they rejected the truth (the Qur'ân and Muhammad SAW) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
Pickthal	And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.
Shakir	So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِذْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا

آخِرِينَ ﴿٦﴾

how many	كَمْ	they see	يَرَوْا	did not	أَلَمْ
a generation	مِنْ قَرْنٍ	before them	مِنْ قَبْلِهِمْ	We destroyed	أَهْلَكْنَا
the earth	الْأَرْضِ	in	فِي	We had established them	مَكَّنَّاهُمْ
We have established	نُمْكِنْ	not	لَمْ	such as	مَا
rain	السَّمَاءَ	and We sent	وَأَرْسَلْنَا	(for) you	لَكُمْ

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and We made	وَجَعَلْنَا	abundantly	مِدْرَارًا	on them	عَلَيْهِمْ
under them	مِنْ تَحْتِهِمْ	flow	تَجْرِي	the rivers	الْأَنْهَارَ
and We raised (created)	وَأَنْشَأْنَا	for their sins	بِذُنُوبِهِمْ	then We destroyed them	فَأَهْلَكْنَاهُمْ
other	آخَرِينَ	generations	قَرْنًا	after them	مِنْ بَعْدِهِمْ

Translit	'Alam Yaraw Kam 'Ahlaknā Min Qablihim Min Qarnin Makkannāhum Fī Al-'Arđi Mā LamNumakkin Lakum Wa 'Arsalnā As-Samā'a `Alayhim Midrārāan Wa Ja`alnā Al-'Anhāra Tajrī Min Tahtihim Fa'ahlaknāhum Bidhunūbihim Wa 'Ansha'nā Min Ba`dihim Qarnāan `Akharīna				
AhmedAli	کیا وہ دیکھتے نہیں کہ ہم ان سے پہلے بھی کتنی امتیں ہلاک کر دیں ہم نے انہیں زمین میں وہ اقتدار بخشا تھا جو تمہیں نہیں بخشا اور ہم نے ان پر آسمان سے خوب بارشیں برسائیں اور ان کے نیچے نہریں بہا دیں پھر ہم نے انہیں ان کے گناہوں کی پاداش میں ہلاک کر دیا اور ہم نے ان کے بعد اور امتوں کو پیدا کیا				
Jalandhry	کیا انہوں نے نہیں دیکھا کہ ہم نے ان سے پہلے کتنی امتوں کو ہلاک کر دیا جن کے پاؤں ملک میں ایسے جما دیئے تھے کہ تمہارے پاؤں بھی ایسے نہیں جمائے اور ان پر آسمان سے لگاتار مینہ برسا یا اور نہریں بنا دیں جو ان کے (مکانوں کے) نیچے بہہ رہی تھیں پھر ان کو ان کے گناہوں کے سبب ہلاک کر دیا اور ان کے بعد اور امتیں پیدا کر دیں				
YusufAli	See they not how many of those before them We did destroy?— Generations We had established on the earth, in strength such as We have not given to you,— for whom We poured out rain from the skies in abundance, and gave streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).				
M.Khan	Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations.				
Pickthal	See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation.				
Shakir	Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.				

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ



to you	عَلَيْكَ	We sent down	نَزَّلْنَا	and had	وَلَوْ
paper	قِرْطَاسٍ	on	فِي	a Book (written)	كِتَابًا
would have said	لَقَالَ	with their hands	بِأَيْدِيهِمْ	and they would have touched it	فَلَمَسُوهُ
(is) not	إِنَّ	disbelieved	كَفَرُوا	those who	الَّذِينَ
magic	سِحْرٌ	but	إِلَّا	this	هَذَا
				manifest	مُبِينٌ

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Sura # 6 – 165 Verses - Makkah

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Translit	<i>Wa Law Nazzalnā `Alayka Kitābāan Fī Qirṭāsīn Falamasūhu Bi'aydihim Laqāla Al-Ladhīna Kafarū 'In Hādhā 'Illā Sihrun Mubīnun</i>
AhmedAli	اور اگر ہم تم پر کوئی کاغذ پر لکھی ہوئی کتاب اتار دیتے اور لوگوں سے اپنے ہاتھوں سے چھو کر بھی دیکھ لیتے تب بھی کافر یہی کہتے ہیں کہ یہ تو صریح جادو ہے
Jalandhry	اور اگر ہم تم پر کاغذوں پر لکھی ہوئی کتاب نازل کرتے اور یہ اسے اپنے ہاتھوں سے بھی ٹٹول لیتے تو یہ کافر ہیں وہ یہی کہہ دیتے کہ یہ تو (صاف اور) صریح جادو ہے
YusufAli	If We had sent unto thee a written (Message) on parchment, so that they could touch it with their hands the Unbelievers would have been sure to say: "This is nothing but obvious magic!"
M.Khan	And even if We had sent down unto you (O Muhammad SAW) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"
Pickthal	Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.
Shakir	And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾

sent down	أُنْزِلَ	why has not been	لَوْلَا	and they said	وَقَالُوا
and had	وَلَوْ	an angel	مَلَكٌ ۖ	to him	عَلَيْهِ
would have been decided	لَقُضِيَ	an angel	مَلَكَ	We sent down	أَنْزَلْنَا
no	لَا	(and) then	ثُمَّ	the matter	الْأَمْرُ
				respite would be granted to them	يُنْظَرُونَ

Translit	<i>Wa Qālū Lawlā 'Unzila `Alayhi Malakun Wa Law 'Anzalnā Malakāan Laquḍīya Al-'AmruThumma Lā Yunẓarūna</i>
AhmedAli	اور کہتے ہیں اس پر کوئی فرشتہ کیوں نہیں اتار آیا اور اگر ہم فرشتہ اتارے تو اب تک فیصلہ ہو چکا ہوتا پھر انہیں مہلت نہ دی جاتی
Jalandhry	اور کہتے ہیں کہ ان (پہنچنے پر) فرشتہ کیوں نازل نہ ہوا (جو ان کی تصدیق کرتا) اگر ہم فرشتہ نازل کرتے تو کام ہی فیصلہ ہو جاتا پھر انہیں (مطلق) مہلت نہ دی جاتی
YusufAli	They say: "Why is not an angel sent down to him?" If We did send down an angel, the matter would be settled at once, and no respite would be granted them.
M.Khan	And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.
Pickthal	They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).
Shakir	And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾

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an angel	مَلَكًا	We appointed him	جَعَلْنَاهُ	and had	وَلَوْ
and We would have certainly caused confusion	وَلَلْبَسْنَا	a man	رَجُلًا	We would have made him	لَجَعَلْنَاهُ
they are (already) confused	يَلْبِسُونَ	(in) what	مَا	to them	عَلَيْهِمْ

Translit	Wa Law Ja `alnāhu Malakāan Laja `alnāhu Rajulāan Wa Lalabasnā `Alayhim Mā Yalbisūna				
AhmedAli	اور اگر ہم کسی کو فرشتہ کو رسول بنا کر بھیجتے تو وہ بھی آدمی ہی کی صورت میں ہوتا اور انہیں اسی میں شبہ میں ڈالے جس میں اب مبتلا ہیں				
Jalandhry	نیز اگر ہم کسی فرشتہ کو بھیجتے تو اسے مرد کی صورت میں بھیجتے اور جو شبہ (اب) کرتے ہیں اسی شے میں پھر انہیں ڈال دیتے				
YusufAli	If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.				
M.Khan	And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad SAW).				
Pickthal	Had we appointed him an angel (Our messenger), We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.				
Shakir	And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.				

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿10﴾

Messengers	رُسُلٍ	were mocked	اسْتَهْزِئَ	and indeed	وَلَقَدْ
those who	بِالَّذِينَ	but surrounded	فَحَاقَ	before you	مِنْ قَبْلِكَ
what	مَا	at them	مِنْهُمْ	scoffed	سَخِرُوا
mocking	يَسْتَهْزِئُونَ	at it	بِهِ	they were	كَانُوا

Translit	Wa Laqadi Astuhzi'a Birusulin Min Qablika Fahāqa Bial-Ladhīna Sakhirū Minhum Mā Kānū Bihi Yastahzi'un				
AhmedAli	اور تم سے پہلے بھی بہت سے رسولوں کا مذاق اڑایا جا چکا ہے پھر جن لوگوں نے ان سے مذاق کیا تھا انہیں اسی عذاب نے آگھیرا جس کا مذاق اڑاتے تھے				
Jalandhry	اور تم سے پہلے بھی پیغمبروں کے ساتھ تمسخر ہوتے رہے ہیں سو جو لوگ ان میں سے تمسخر کیا کرتے تھے ان کو تمسخر کی سزا نے آگھیرا				
YusufAli	Mocked were (many) Messengers before thee; but the scoffers were hemmed in by the thing that they mocked.				
M.Khan	And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.				
Pickthal	Messengers (of Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride.				
Shakir	And certainly messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them.				

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿11﴾

in	فِي	travel	سِيرُوا	say	قُلْ
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see	انظُرُوا	and	ثُمَّ	the land	الْأَرْضِ
end	عَاقِبَةُ	was	كَانَ	what	كَيْفَ
				(of) the rejecters	الْمُكَذِّبِينَ

Translit	<i>Qul Sīrū Fī Al-'Ardī Thumma Anzurū Kayfa Kāna `Āqibatu Al-Mukadhdhibīna</i>
AhmedAli	کہہ دو کہ ملک میں سیر کرو پھر دیکھو جھٹلانے والوں کا کیا انجام ہوا
Jalandhry	کہو کہ (اے منکرین رسالت) ملک میں چلو پھرو پھر دیکھو کہ جھٹلانے والوں کا کیا انجام ہوا
YusufAli	Say: "Travel through the earth and see what was the end of those who rejected Truth."
M.Khan	Say (O Muhammad SAW): "Travel in the land and see what was the end of those who rejected truth."
Pickthal	Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!
Shakir	Say: Travel in the land, then see what was the end of the rejecters.

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لِيَجْمَعَٰنَكُمْ إِلَىٰ
يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

what	مَا	to whom belongs	لِمَنْ	say	قُلْ
and the earth	وَالْأَرْضِ ۚ	the heavens	السَّمَاوَاتِ	(is) in	فِي
He has prescribed	كَتَبَ	to Allah	لِلَّهِ ۚ	say	قُلْ
the Mercy	الرَّحْمَةَ ۚ	Himself	نَفْسِهِ	for	عَلَىٰ
Day	يَوْمَ	on	إِلَىٰ	He will gather you together	لِيَجْمَعَٰنَكُمْ
doubt	رَيْبَ	(there is) no	لَا	(of) Resurrection	الْقِيَامَةِ
have ruined (destroyed)	خَسِرُوا	those who	الَّذِينَ	in it	فِيهِ ۚ
not	لَا	they	فَهُمْ	themselves	أَنفُسَهُمْ
				will believe	يُؤْمِنُونَ

Translit	<i>Qul Liman Mā Fī As-Samāwāti Wa Al-'Ardī Qul Lillāhi Kataba `Alā Nafsihi Ar-Rahmata Layajma`annakum `Ilā Yawmi Al-Qiyāmati Lā Rayba Fīhi Al-Ladhīna Khasirū `AnfusahumFahum Lā Yu`uminūna</i>
AhmedAli	ان سے پوچھو آسمان اور زمین میں جو کچھ ہے وہ کس کا ہے کہہ دو سب کچھ اللہ ہی کا ہے اس نے اپنے اوپر رحم لازم کر لیا ہے وہ قیامت کے دن تم سب کو ضرور اکٹھا کرے گا جس میں کچھ شک نہیں ہو لوگ اپنی جانوں کا نقصان میں ڈال چکے وہ ایمان نہیں لاتے
Jalandhry	(ان سے) پوچھو کہ آسمان اور زمین میں جو کچھ ہے کس کا ہے کہہ دو خدا کا اس نے اپنی ذات (پاک) پر رحمت کو لازم کر لیا ہے وہ تم سب کو قیامت کے دن جس میں کچھ بھی شک نہیں ضرور جمع کرے گا بن لوگوں نے اپنے تئیں نقصان میں ڈال رکھا ہے وہ ایمان نہیں لاتے
YusufAli	Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for

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	Himself (the rule of) Mercy that He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls that will not believe.
M.Khan	Say (O Muhammad SAW): "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allāh as being the only Ilāh (God), and Muhammad SAW as being one of His Messengers, and in Resurrection].
Pickthal	Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe.
Shakir	Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-- there is no doubt about it. (As for) those who have lost their souls, they will not believe.

﴿13﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

existed	سَكَنَ	that	مَا	and to Him belongs	وَلَهُ
and the day	وَالنَّهَارِ ۚ	the night	اللَّيْلِ	in	فِي
All-Knowing	الْعَلِيمُ	(is) All-Hearing	السَّمِيعُ	and He	وَهُوَ

Translit	<i>Wa Lahu Mā Sakana Fī Al-Layli Wa An-Nahāri Wa Huwa As-Samī`u Al-`Alīmu</i>
AhmedAli	اور اللہ ہی کا ہے جو کچھ رات اور دن میں پایا جاتا ہے اور وہی سننے والا جاننے والا ہے
Jalandhry	اور جو مخلوق رات اور دن میں بستی ہے سب اسی کی ہے اور وہ سنتا جانتا ہے
YusufAli	"To Him belongeth all that dwelleth (or lurketh) in the Night and the Day. For He is the One Who heareth and knoweth all things.
M.Khan	And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."
Pickthal	Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower.
Shakir	And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

﴿14﴾ قُلْ أَغْيَرَ اللَّهُ اتَّخَذَ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۚ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

Allah	اللَّهُ	(should) other than	أَغْيَرَ	say	قُلْ
(Originator) Creator	فَاطِرِ	a guardian	وَلِيًّا	I take	أَتَّخِذُ
and (it is) He	وَهُوَ	and the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ
He is fed	يُطْعَمُ ۚ	and not	وَلَا	Who feeds	يُطْعِمُ
have been commanded	أُمِرْتُ	verily I	إِنِّي	say	قُلْ
first	أَوَّلَ	I should be	أَكُونَ	that	أَنْ

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and not	وَلَا	Submitted (to Allah)	أَسْلَمَ ۖ	who	مَنْ
the polytheists	الْمُشْرِكِينَ	of (among)	مِنْ	you should be	تَكُونَنَّ

Translit	<i>Qul 'Aghayra Allāhi 'Attakhidhu Walīyāan Fāḥiri As-Samāwāti Wa Al-'Arḍi Wa Huwa Yuṭ`imu Wa Lā Yuṭ`amu Qul 'Innī 'Umirtu 'An 'Akūna 'Awwala Man 'Aslama Wa Lā Takūnanna Mina Al-Mushrikīna</i>
AhmedAli	کہہ دو جو اہل آسمانوں اور زمین کا بنانے والا ہے کیا اس کے سوا کسی اور کو اپنا مددگار بنائیں اور وہ سب کو کھلاتا ہے اور اسے کوئی نہیں کھلاتا کہہ دو مجھے تو علم دیا گیا ہے کہ سب سے پہلے اس کا فرمانبردار ہو جاؤں اور تو ہرگز مشرکوں میں شامل نہ ہو
Jalandhry	کو کیا میں خدا کو چھوڑ کر کسی اور کو مددگار بنائوں کہ (وہی تو) آسمانوں اور زمین کا پیدا کرنے والا ہے اور وہی (سب کو) کھانا دیتا ہے اور خود کسی سے کھانا نہیں لیتا (یہ بھی) کہہ دو کہ مجھے یہ علم ہوا ہے کہ میں سب سے پہلے اسلام لانے والا ہوں اور یہ کہ تم (اے پیغمبر!) مشرکوں میں نہ ہونا
YusufAli	Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah."
M.Khan	Say (O Muhammad SAW): "Shall I take as a Walī (helper, protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims)." And be not you (O Muhammad SAW) of the Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh). (Tafsir Al-Qurtubi).
Pickthal	Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feedeth and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.
Shakir	Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿15﴾

fear	أَخَافُ	surely I	إِنِّي	say	قُلْ
my Lord	رَبِّي	I disobeyed	عَصَيْتُ	if	إِنْ
Mighty (Awful)	عَظِيمٍ	(of) Day	يَوْمٍ	torment	عَذَابَ

Translit	<i>Qul 'Innī 'Akhāfu 'In `Aṣaytu Rabbī `Adhāba Yawmin `Aẓīmīn</i>
AhmedAli	کہہ دو اگر میں اپنے رب کی نافرمانی کروں تو ایک بڑے دن کے عذاب سے ڈرتا ہوں
Jalandhry	(یہ بھی) کہہ دو کہ اگر میں اپنے پروردگار کی نافرمانی کروں تو مجھے بڑے دن کے عذاب کا خوف ہے
YusufAli	Say: "I would if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day."
M.Khan	Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."
Pickthal	Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.
Shakir	Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿16﴾

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from it	عَنْهُ	is averted	يُصْرَفُ	Who	مَنْ
He had mercy on him	رَحْمَةً ۖ	surely	فَقَدْ	that Day	يَوْمَئِذٍ
(is) the manifest	الْمُبِينُ	success	النُّصْرُ	and that	وَذَلِكَ

Translit	Man Yuṣraf `Anhu Yawma'idhin Faqad Raḥimahu Wa Dhalika Al-Fawzu Al-Mubīnu				
AhmedAli	جس سے اس دن عذاب ٹل گیا تو اس پر اللہ نے رحم کر دیا اور یہی بڑی کامیابی ہے				
Jalandhry	جس شخص سے اس روز عذاب ٹال دیا گیا اس پر خدا نے (بڑی) مہربانی فرمائی اور یہ کھلی کامیابی ہے				
YusufAli	"On that day, if the penalty is averted from any, it is due to Allah's Mercy; and that would be (Salvation), the obvious fulfillment of all desire.				
M.Khan	He Who is averted from (such a torment) on that Day, (Allāh) has surely been Merciful to him. And that would be the obvious success				
Pickthal	He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph.				
Shakir	He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.				

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

Allah	اللَّهُ	touches you	يَمْسَسْكَ	and if	وَإِنْ
can relieve	كَاشِفَ	then none	فَلَا	with affliction	بِضُرٍّ
He	هُوَ ۖ	but	إِلَّا	it	لَهُ
with good	بِخَيْرٍ	He touches you	يَمْسَسْكَ	and if	وَإِنْ
every	كُلِّ	over	عَلَىٰ	then He	فَهُوَ
		(is) All-Powerful	قَدِيرٌ	thing	شَيْءٍ

Translit	Wa 'In Yamsaska Allāhu Biḍurrin Falā Kāshifa Lahu 'Illā Huwa Wa 'In Yamsaska BikhayrinFahuwa `Alā Kulli Shay'in Qadīrun				
AhmedAli	اور اگر اللہ تجھے کوئی تکلیف پہنچائے تو اس کے سوا اور کوئی دور کرنے والا نہیں اور اگر تجھے کوئی بھلائی پہنچائے تو وہ ہر چیز پر قادر ہے				
Jalandhry	اور اگر خدا تم کو کوئی سختی پہنچائے تو اس کے سوا اس کو کوئی دور کرنے والا نہیں اور اگر نعمت (وراحت) عطا کرے تو (کوئی اس کو روکنے والا نہیں) وہ ہر چیز پر قادر ہے				
YusufAli	"If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.				
M.Khan	And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things				
Pickthal	If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.				

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Shakir	And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.
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وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

over	فَوْقَ	(is) Omnipotent	الْقَاهِرُ	and He	وَهُوَ
(is) All-Wise	الْحَكِيمُ	and He	وَهُوَ	His slaves	عِبَادِهِ ۖ
				All-Aware	الْخَبِيرُ

Translit	Wa Huwa Al-Qāhiru Fawqa `Ibādihi Wa Huwa Al-Ĥakīmu Al-Khabīru
AhmedAli	اور اپنے بندوں پر اسی کا زور ہے اور وہی حکمت والا خبردار ہے
Jalandhry	اور وہ اپنے بندوں پر غالب ہے اور وہ دانا اور خبردار ہے
YusufAli	"He is the Irresistible, (watching) from above over His worshippers; and He is the Wise acquainted with all things."
M.Khan	And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-Acquainted with all things
Pickthal	He is the Omnipotent over His slaves, and He is the Wise, the Knower.
Shakir	And He is the Supreme, above His servants; and He is the Wise, the Aware.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ
لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۖ أَتُنْكُمُ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا
هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

thing	شَيْءٍ	what	أَيُّ	say	قُلْ
say	قُلْ	in evidence	شَهَادَةً ۖ	(is) greatest	أَكْبَرُ
between me	بَيْنِي	(is) a Witness	شَهِيدٌ	Allah	اللَّهُ ۖ
to me	إِلَيَّ	and has been revealed	وَأُوحِيَ	and between you	وَبَيْنَكُمْ ۖ
that I may warn you	لَأُنذِرَكُمْ	Qur'an	الْقُرْآنُ	this	هَذَا
it may reach	بَلَغَ ۖ	and whomsoever	وَمَنْ	with it	بِهِ
that	أَنَّ	bear witness	لَتَشْهَدُونَ	do you verily	أَتُنْكُمُ
(there are) gods	آلِهَةً	Allah	اللَّهُ	with	مَعَ
(do) not	لَا	say	قُلْ	other	أُخْرَىٰ ۚ
only	إِنَّمَا	say	قُلْ	I bear (such) a witness	أَشْهَدُ ۚ

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One	وَاحِدٌ	God	إِلَٰهٌ	He (is)	هُوَ
of what	مِمَّا	exonerated (innocent)	بَرِيءٌ	and indeed I am	وَإِنِّي
				you associate (with Him)	تُشْرِكُونَ

Translit	<i>Qul 'Ayyu Shay'in 'Akbaru Shahādatan Quli Allāhu Shahīdun Baynī Wa Baynakum Wa 'Uhiya 'Ilayya Hādha Al-Qur'ānu Li'ndhirakum Bihi Wa Man Balagha 'A'innakum Latash/hadūna 'Anna Ma'a Allāhi 'Ālihātan 'Ukhrā Qul Lā 'Ash/hadu Qul 'Innamā Huwa 'Ilahun Wāhīdun Wa 'Innanī Barī'un Mimmā Tushrikūna</i>
AhmedAli	تو پوچھ سب سے بڑا گواہ کون ہے کہ دو اللہ میرے اور تمہارے درمیان گواہ ہے اور مجھ پر یہ قرآن اتارا گیا ہے تاکہ تمہیں اس کے ذریعہ سے ڈراؤں اور جس کو یہ قرآن پہنچے کیا تم گواہی دیتے ہو کہ اللہ کے ساتھ اور بھی کوئی معبود میں کہ دو میں تو گواہی نہیں دیتا کہ دو وہی ایک معبود ہے اور میں تمہارے شرک سے بیزار ہوں
Jalandhry	ان سے پوچھو کہ سب سے بڑھ کر (قرین انصاف) کس کی شہادت ہے کہ دو کہ خدا ہی مجھ میں اور تم میں گواہ ہے اور یہ قرآن مجھ پر اس لیے اتارا گیا ہے کہ اس کے ذریعے سے تم کو اور جس شخص تک وہ پہنچ سکے آگاہ کر دوں کیا تم لوگ اس بات کی شہادت دیتے ہو کہ خدا کے ساتھ اور بھی معبود ہیں (اے محمد صلی اللہ علیہ وسلم!) کہ دو کہ میں تو (ایسی) شہادت نہیں دیتا کہ دو کہ صرف وہی ایک معبود ہے اور جن کو تم لوگ شریک بناتے ہو میں ان سے بیزار ہوں
YusufAli	Say: "What thing is most weighty in evidence?" Say: "Allah is Witness between me and you: this Qur'an hath been revealed to me by inspiration That I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there are other gods?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the One God and I truly am innocent of (your blasphemy of) joining others with Him.
M.Khan	Say (O Muhammad SAW): "What thing is the most great in witness?" Say: "Allāh (the Most Great!) is Witness between me and you; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allāh there are other alihāh (gods)?" Say "I bear no (such) witness!" Say: "But in truth He (Allāh) is the only one Ilāh (God). And truly I am innocent of what you join in worship with Him."
Pickthal	Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between you and me. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him).
Shakir	Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا

يُؤْمِنُونَ ﴿٢٠﴾

the Scripture	الْكِتَابَ	We have given them	آتَيْنَاهُمُ	those whom	الَّذِينَ
they recognize	يَعْرِفُونَ	as	كَمَا	recognize him	يَعْرِفُونَهُ
who lost	خَسِرُوا	(but) those who	الَّذِينَ	their sons	أَبْنَاءَهُمْ ۚ

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not	لَا	they	فَهُمْ	their ownelves	أَنْفُسَهُمْ
				they will believe	يُؤْمِنُونَ

Translit	<i>Al-Ladhīna 'Ātaynāhumu Al-Kitāba Ya`rifūnahu Kamā Ya`rifūna 'Abnā'ahumu Al-LadhīnaKhasirū 'Anfusahum Fahum Lā Yu'uminūna</i>
AhmedAli	جنہیں ہم نے کتاب دی ہے وہ اسے پہچانتے ہیں جیسے اپنے بیٹوں کو پہچانتے ہیں اور جو لوگ اپنی جانوں کو نقصان میں ڈال چکے ہیں وہی ایمان نہیں لاتے
Jalandhry	جن لوگوں کو ہم نے کتاب دی ہے وہ ان (ہمارے پیغمبر ﷺ) کو اس طرح پہچانتے ہیں جس طرح اپنے بیٹوں کو پہچاننا کرتے ہیں جنہوں نے اپنے تئیں نقصان میں ڈال رکھا ہے وہ ایمان نہیں لاتے
YusufAli	Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.
M.Khan	Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad SAW as a Messenger of Allāh, and they also know that there is no Ilah (God) but Allāh and Islām is Allāh's religion), as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. (Tafsir At-Tabarī)
Pickthal	Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.
Shakir	Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

than he who	مِمَّنِ	(is) greater wrong-doer	أَظْلَمُ	and who	وَمَنْ
Allah	اللَّهِ	against	عَلَى	invented	افْتَرَىٰ
rejected	كَذَّبَ	or	أَوْ	a lie	كَذِبًا
not	لَا	indeed	إِنَّهُ	His Signs	بِآيَاتِهِ ۖ
		the wrong-doers	الظَّالِمُونَ	will attain success	يُفْلِحُ

Translit	<i>Wa Man 'Aẓlamu Mimmani Aftarā `Alā Allāhi Kadhibāan 'Aw Kadhdhaba Bi'āyātihi 'Innahu Lā Yuflihu Aẓ-Zālimūna</i>
AhmedAli	جو شخص اللہ پر بہتان باندھے یا اس کی آیتوں کو جھٹلائے اس سے زیادہ ظالم کون ہے بے شک ظالم نجات نہیں پائیں گے
Jalandhry	اور اس شخص سے زیادہ کون ظالم ہے جس نے خدا پر جھوٹ افتراء کیا یا اس کی آیتوں کو جھٹلایا۔ کچھ شک نہیں کہ ظالم لوگ نجات نہیں پائیں گے
YusufAli	Who doth more wrong than he who inventeth a lie against Allah or rejecteth His Signs? But verily the wrong-doers never shall prosper.
M.Khan	And who does more wrong aggression and than he who invents a lie against Allāh or rejects His Ayât (proofs, evidences, verses, lessons, or revelations)? Verily, the Zālimûn (polytheists and wrong-doers,) shall never be successful.
Pickthal	Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! the wrongdoers will not be successful.
Shakir	And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿22﴾

all	جَمِيعًا	We shall gather them together	نَحْشُرُهُمْ	and on Day (when)	وَيَوْمَ
to those who	لِلَّذِينَ	We will say	نَقُولُ	and (then)	ثُمَّ
(are) your associates	شُرَكَاؤُكُمْ	where	أَيْنَ	associated others with Allah	أَشْرَكُوا
assert	تَزْعُمُونَ	you used to	كُنْتُمْ	to whom	الَّذِينَ

Translit	<i>Wa Yawma Nahshuruhum Jamī`āan Thumma Naqūlu Lilladhīna 'Ashrakū 'AynaShurakā'uukumu Al-Ladhīna Kuntum Taz`umūna</i>
AhmedAli	اور جس دن ہم ان سب کو جمع کریں گے پھر ان لوگوں سے کہیں گے جنہوں نے شرک کیا تھا تمہارے شریک کہاں ہیں جن کا تمہیں دعویٰ تھا
Jalandhry	اور جس دن ہم ان سب کو جمع کریں گے پھر مشرکوں سے پوچھیں گے کہ (آج) وہ تمہارے شریک کہاں ہیں جن کو تمہیں دعویٰ تھا
YusufAli	One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about!"
M.Khan	And on the Day when We shall gather them all together, We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?"
Pickthal	And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe?
Shakir	And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿23﴾

will be	تَكُنْ	not	لَمْ	then	ثُمَّ
that	أَنْ	but	إِلَّا	their mischief	فِتْنَتُهُمْ
our Lord	رَبَّنَا	by Allah	وَاللَّهِ	they said (will say)	قَالُوا
polytheists	مُشْرِكِينَ	we were	كُنَّا	not	مَا

Translit	<i>Thumma Lam Takun Fitnatuhum 'Illā 'An Qālū Wa Al-Lahi Rabbīnā Mā Kunnā Mushrikīna</i>
AhmedAli	پھر سوائے اس کے ان کا اور کوئی بہانہ نہ ہوگا کہیں گے ہمیں اللہ اپنے پروردگار کی قسم ہے کہ ہم تو مشرک نہیں تھے
Jalandhry	تو ان سے کچھ عذر نہ بن پڑے گا (اور) ہمزاس کے (کچھ چارہ نہ ہوگا) کہ کہیں خدا کی قسم جو ہمارا پروردگار ہے ہم شریک نہیں بناتے تھے
YusufAli	There will then be (left) no subterfuge for them but to say: "By Allah Our Lord we were not those who joined gods with Allah."
M.Khan	There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."
Pickthal	Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.
Shakir	Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.

انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿24﴾

they have lied	كَذَبُوا	how	كَيْفَ	look	انْظُرْ
and have forsaken	وَضَلَّ	themselves	أَنْفُسِهِمْ ۖ	against	عَلَىٰ
they used to	كَانُوا	what	مَا	them	عَنْهُمْ
				invent	يَفْتَرُونَ

Translit	<i>Anẓur Kayfa Kadhabū `Alā `Anfusihim Wa Ḍalla `Anhum Mā Kānū Yaftarūna</i>
AhmedAli	دیکھو اپنے اوپر انہوں نے کیا جھوٹ بولا اور جو باتیں وہ بنایا کرتے تھے وہ سب غائب ہو گئیں
Jalandhry	دیکھو انہوں نے اپنے اوپر کیا جھوٹ بولا اور جو کچھ یہ افتراء کیا کرتے تھے سب ان سے جاتا رہا
YusufAli	Behold! How they lie against their own souls! But the (lie) which they invented will leave them in the lurch.
M.Khan	Look! How they lie against themselves! But the (lie) which they invented will disappear from them.
Pickthal	See how they lie against themselves, and (how) the thing which they devised hath failed them!
Shakir	See how they lie against their own souls, and that which they forged has passed away from them.

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا بِهَا ۖ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿25﴾

listen	يَسْتَمِعُ	those who	مَنْ	and among them (are)	وَمِنْهُمْ
over	عَلَىٰ	but We have cast	وَجَعَلْنَا	to you	إِلَيْكَ ۖ
that	أَنْ	veils	أَكِنَّةً	their hearts	قُلُوبِهِمْ
their ears (is)	آذَانِهِمْ	and in	وَفِي	they could understand it	يَفْقَهُوهُ
they see	يَرَوْا	and if	وَإِنْ	heaviness dullness	وَقْرًا ۖ
not	لَا	sign	آيَةً	every	كُلًّا
so much that	حَتَّىٰ	in it	بِهَا ۖ	they will believe	يُؤْمِنُوا
to argue with you	يُجَادِلُونَكَ	they come to you	جَاءُوكَ	when	إِذَا
disbelieve	كَفَرُوا	those who	الَّذِينَ	say	يَقُولُ
but	إِلَّا	this	هَذَا	(is) not	إِنْ
		(of) the ancients	الْأَوَّلِينَ	tales	أَسَاطِيرُ

Translit	<i>Wa Minhum Man Yastami`u `Ilayka Wa Ja`alnā `Alā Qulūbihim `Akinntan `An YafqahūhuWa</i>
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The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

	<i>Fī 'Ādhānihim Waqrāan Wa 'In Yaraw Kulla 'Āyatin Lā Yu'uminū Bihā Ḥattā 'Idhā Jā'ūka Yujādilūnaka Yaquļu Al-Ladhīna Kafarū 'In Hādhā 'Illā 'Asāṭīru Al-'Awwalīna</i>
AhmedAli	اور بعض ان میں سے تیری طرف کان لگائے رہتے ہیں اور ہم نے ان کے دلوں پر پردے ڈال رکھے ہیں جس کی وجہ سے وہ کچھ نہیں سمجھتے اور ان کے کانوں میں گرانی ہے اور اگر یہ تمام نشانیاں بھی دیکھ لیں تو بھی ان پر ایمان نہ لادیں گے جب وہ تمہارے پاس آکر تم سے جھگڑتے ہیں تو کافر کہتے ہیں کہ یہ تو پہلے لوگوں کی کہانیاں ہی ہیں
Jalandhry	اور ان میں بعض ایسے ہیں کہ تمہاری (باتوں کی) طرف کان رکھتے ہیں۔ اور ہم نے ان کے دلوں پر تو پردے ڈال دیئے ہیں کہ ان کو سمجھ نہ سکیں اور کانوں میں نقل پیدا کر دیا ہے (کہ سن نہ سکیں) اور اگر یہ تمام نشانیاں بھی دیکھ لیں تب بھی ان پر ایمان نہ لائیں۔ یہاں تک کہ جب تمہارے پاس تم سے بحث کرنے کو آتے ہیں تو جو کافر ہیں کہتے ہیں یہ (قرآن) اور کچھ بھی نہیں صرف پہلے لوگوں کی کہانیاں ہیں
YusufAli	Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts so they understand it not and deafness in their ears; if they saw every one of the Signs, they will not believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."
M.Khan	And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."
Pickthal	Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.
Shakir	And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ ۖ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

from him	عَنْهُ	forbid (others)	يَنْهَوْنَ	and they	وَهُمْ
and not	وَإِنْ	from him	عَنْهُ ۖ	and they (themselves) keep away	وَيَنْأَوْنَ
their ownelves	أَنْفُسَهُمْ	but	إِلَّا	they destroy	يُهْلِكُونَ
		they perceive	يَشْعُرُونَ	and do not	وَمَا

Translit	<i>Wa Hum Yanhawna `Anhu Wa Yan'awna `Anhu Wa 'In Yuhlikūna 'Illā 'Anfusahum Wa Mā Yash`urūna</i>
AhmedAli	اور یہ لوگ اس سے روکتے ہیں اور خود بھی اس سے دور بھاگتے ہیں اور انہیں ہلاک کرتے مگر اپنے آپ کو اور سمجھتے نہیں
Jalandhry	وہ اس سے (اوروں کو بھی) روکتے ہیں اور خود بھی پرے رہتے ہیں مگر (ان باتوں سے) اپنے آپ ہی کو ہلاک کرتے ہیں اور (اس سے) بے خبر ہیں
YusufAli	Others they keep away from it and themselves they keep away; but they only destroy their own souls and they perceive it not.
M.Khan	And they prevent others from him (from following Prophet Muhammad SAW) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not.
Pickthal	And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.
Shakir	And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls

while they do not perceive.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ

﴿27﴾

when	إِذْ	you could see	تَرَىٰ	and if	وَلَوْ
the Fire	النَّارِ	by	عَلَىٰ	they were held	وَقَفُوا
were sent back	نُرَدُّ	would that we	يَا لَيْتَنَا	they said	فَقَالُوا
Signs	بِآيَاتِ	we will deny	نُكَذِّبُ	then not	وَلَا
among	مِنْ	and we would be	وَنَكُونُ	of our Lord	رَبِّنَا
				the believers	الْمُؤْمِنِينَ

Translit	Wa Law Tarā 'Idh Wuqifū `Alā An-Nāri Faqālū Yā Laytanā Nuraddu Wa Lā Nukadhdhiba Bi'āyāti Rabbinā Wa Nakūna Mina Al-Mu'uminīna
AhmedAli	کاش تم اس وقت کی حالت دیکھ سکتے جب وہ دوزخ کے کنارے کھڑے کیے جائیں گے اس وقت کہیں گے کاش کوئی صورت ایسی ہو کہ ہم واپس بھیج دیے جائیں اور اپنے رب کی نشانیوں کو نہ جھٹلائیں اور ایمان والوں میں ہو جائیں
Jalandhry	کاش تم (ان کو اس وقت) دیکھو جب یہ دوزخ کے کنارے کھڑے کئے جائیں گے اور کہیں گے کہ اے کاش ہم پھر (دنیا میں) لوٹا دیئے جائیں تاکہ اپنے پروردگار کی آیتوں کی تکذیب نہ کریں اور مومن ہو جائیں
YusufAli	If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! then would we not reject the Signs of our Lord, but would be amongst those who believe!"
M.Khan	If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"
Pickthal	If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers!
Shakir	And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

﴿28﴾

to them	لَهُمْ	became manifest	بَدَا	but	بَلْ
conceal	يُخْفُونَ	they used to	كَانُوا	what	مَا
they were sent back	رُدُّوا	and if	وَلَوْ	before	مِنْ قَبْلُ ۖ
they were forbidden	نُهُوا	to what	لِمَا	they would have reverted	لَعَادُوا

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

the liars	لَكَاذِبُونَ	and indeed they (are)	وَإِنَّهُمْ	therefrom	عَنْهُ
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Translit	<i>Bal Badā Lahum Mā Kānū Yukhfūna Min Qablu Wa Law Ruddū La `ādū Limā Nuhū `Anhu Wa Innahum Lakādhībūna</i>				
AhmedAli	بلکہ جس چیز کو اس سے پہلے چھپاتے تھے وہ ظاہر ہو گئی اور اگر یہ واپس بھیج دیے جائیں تب بھی وہی کام کریں گے جن سے انہیں منع کیا گیا تھا اور یقیناً یہ بھوٹے ہیں				
Jalandhry	ہاں یہ جو کچھ پہلے چھپایا کرتے تھے (آج) ان پر ظاہر ہو گیا ہے اور اگر یہ (دنیا میں) لوٹائے بھی جائیں تو جن (کاموں) سے ان کو منع کیا گیا تھا وہی پھر کرنے لگیں۔ کچھ شک نہیں کہ یہ بھوٹے ہیں				
YusufAli	Yea in their own (eyes) will become manifest what before they concealed but if they were returned they would certainly relapse to the things they were forbidden, for they are indeed liars.				
M.Khan	Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.				
Pickthal	Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.				
Shakir	Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.				

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

this	هِيَ	(is) not	إِنْ	and they said	وَقَالُوا
(of) the world	الدُّنْيَا	our life	حَيَاتُنَا	but	إِلَّا
(will be) resurrected	بِمَبْعُوثِينَ	we	نَحْنُ	and not	وَمَا

Translit	<i>Wa Qālū 'In Hiya 'Illā Hayātunā Ad-Dunyā Wa Mā Nahnu Bimab`ūthīna</i>				
AhmedAli	اور کہتے ہیں اس دنیا کی زندگی کے سوا ہمارے لیے اور کوئی زندگی نہیں اور ہم اٹھائے نہیں جائیں گے				
Jalandhry	اور کہتے ہیں کہ ہماری جو دنیا کی زندگی ہے بس یہی (زندگی) ہے اور ہم (مرنے کے بعد) پھر زندہ نہیں کئے جائیں گے				
YusufAli	And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again."				
M.Khan	And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."				
Pickthal	And they say: There is naught save our life of the world, and we shall not be raised (again).				
Shakir	And they say: There is nothing but our life of this world, and we shall not be raised.				

وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَىٰ رَبِّهِمْ ۖ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ ۖ وَرَبَّنَا ۖ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

when	إِذْ	you (could) see	تَرَىٰ	and if	وَلَوْ
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The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

their Lord	رَبِّهِمْ ۖ	before	عَلَى	they were stood	وَقِفُّوا
this	هَذَا	is not	أَلَيْسَ	He said	قَالَ
yes	بَلَىٰ	they said	قَالُوا	the truth	بِالْحَقِّ ۖ
then taste	فَذُوقُوا	He said	قَالَ	by our Lord	وَرَبَّنَا ۖ
you used to	كُنْتُمْ	for what	بِمَا	the torment	الْعَذَابِ
				disbelieve	تَكْفُرُونَ

Translit	Wa Law Tará 'Idh Wuqifū `Alá Rabbihim Qāla 'Alaysa Hādhā Bil-Ĥaqqi Qālū Balá Wa Rabbinā Qāla Fadhūqū Al-`Adhāba Bimā Kuntum Takfurūna				
AhmedAli	اور کاش کہ تو دیکھے جس وقت وہ اپنے رب کے سامنے کھڑے کیے جائیں گے وہ فرمائے گا کیا یہ سچ نہیں کہیں گے ہاں ہمیں رب کی قسم ہے فرمائے گا تو اپنے کفر کے بدلے عذاب چکھو				
Jalandhry	اور کاش تم (ان کو اس وقت) دیکھو جب یہ اپنے پروردگار کے سامنے کھڑے کئے جائیں گے اور وہ فرمائے گا کیا یہ (دوبارہ زندہ ہونا) برحق نہیں تو کہیں گے کیوں نہیں پروردگار کی قسم (بالکل برحق ہے) خدا فرمائے گا اب کفر کے بدلے (جو دنیا میں کرتے تھے) عذاب (کے مزے) چکھو				
YusufAli	If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty because ye rejected Faith."				
M.Khan	If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."				
Pickthal	If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.				
Shakir	And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.				

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾

those who	الَّذِينَ	suffered loss	خَسِرَ	indeed	قَدْ
Allah	اللَّهُ ۖ	meeting with	بِلِقَاءِ	denied	كَذَّبُوا
came to them	جَاءَتْهُمْ	when	إِذَا	until	حَتَّىٰ
they said	قَالُوا	suddenly	بَغْتَةً	the Hour	السَّاعَةُ
what	مَا	over	عَلَىٰ	alas for us	يَا حَسْرَتَنَا
and they	وَهُمْ	(in) it	فِيهَا	we neglected	فَرَطْنَا
on	عَلَىٰ	their burdens	أَوْزَارَهُمْ	will bear	يَحْمِلُونَ
evil is	سَاءَ	how	أَلَا	their backs	ظُهُورِهِمْ ۖ
		they bear	يَزِرُونَ	what	مَا

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

Translit	<i>Qad Khasira Al-Ladhīna Kadhdhabū Biliqā'i Allāhi Ĥattā 'Idhā Jā'at/humu As-Sā'atu Baghtatan Qālū Yā Ĥasratānā 'Alā Mā Farraqnā Fīhā Wa Hum Yaħmilūna 'Awzārahū 'Alā Žuhūrihim 'Alā Sā'a Mā Yazirūna</i>
AhmedAli	وہ لوگ تباہ ہوئے جنہوں نے اپنے رب کی ملاقات کو جھٹلایا یہاں تک کہ جب ان پر قیامت اچانک آپہنچی تو کہیں گے اے افسوس ہم نے اس میں کیسی کوتاہی کی اور وہ اپنے بوجھ اپنے پیٹوں پر اٹھائیں گے نہر دار وہ برا بوجھ ہے جسے وہ اٹھائیں گے
Jalandhry	جن لوگوں نے خدا کے روبرو حاضر ہونے کو جھوٹ سمجھا وہ گھٹائے میں آگئے۔ یہاں تک کہ جب ان پر قیامت ناگہان آمو جو ہوگی تو بول اٹھیں گے کہ (ہائے) اس تقصیر پر افسوس ہے جو ہم نے قیامت کے بارے میں کی۔ اور وہ اپنے (اعمال کے) بوجھ اپنی پیٹوں پر اٹھائے ہوئے ہوں گے۔ دیکھو جو بوجھ یہ اٹھا رہے ہیں بہت برا ہے
YusufAli	Lost indeed are they who treat it as a falsehood that they must meet Allah,— until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs; and evil indeed are the burdens that they bear!
M.Khan	They indeed are losers who denied their Meeting with Allāh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!
Pickthal	They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!
Shakir	They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ

﴿32﴾

وَمَا	and nothing (is)	الْحَيَاةُ	life	الدُّنْيَا	(of) the world
إِلَّا	but	لَعِبٌ	a play	وَلَهْوٌ ۖ	and a pastime (amusement)
وَلَلْآخِرَةُ	and abode	الْآخِرَةُ	(of) the Hereafter	خَيْرٌ	(is) better
لِّلَّذِينَ	for those who	يَتَّقُونَ ۚ	fear (Allah)	أَفَلَا	will not then
تَعْقِلُونَ	you understand				

Translit	<i>Wa Mā Al-Ĥayāatu Ad-Dunyā 'Illā La 'ibun Wa Lahwun Wa Laldārū Al-'Ākhiratu Khayrun Lilladhīna Yattaqūna 'Afalā Ta `qilūna</i>
AhmedAli	اور دنیا کی زندگی تو ایک کھیل اور تماشہ ہے اور البتہ آخرت کا گھر ان لوگوں کے لیے بہتر ہے جو پرہیزگار ہوئے کیا تم نہیں سمجھتے
Jalandhry	اور دنیا کی زندگی تو ایک کھیل اور مشغولہ ہے۔ اور بہت اچھا گھر تو آخرت کا گھر ہے (یعنی) ان کے لئے جو (خدا سے) ڈرتے ہیں۔ کیا تم نہیں سمجھتے
YusufAli	What is the life of this world but play and amusement? But best is the Home in the Hereafter, for those who are righteous. Will ye not then understand?
M.Khan	And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqūn (the pious - see V.2:2). Will you not then understand?
Pickthal	Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who

	keep their duty (to Allah). Have ye then no sense?
Shakir	And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۚ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ
يَجْحَدُونَ ﴿33﴾

that it	إِنَّهُ	We know	نَعْلَمُ	indeed	قَدْ
they say	يَقُولُونَ ۚ	what	الَّذِي	grieves you	لَيَحْزُنُكَ
reject you	يُكَذِّبُونَكَ	not	لَا	verily they	فَإِنَّهُمْ
in Verses	بِآيَاتِ	the wrong-doers	الظَّالِمِينَ	but	وَلَكِنَّ
		(deny) reject	يَجْحَدُونَ	(of) Allah	اللَّهُ

Translit	<i>Qad Na`lamu 'Innahu Layahzunuka Al-Ladhī Yaqūlūna Fa'innahum Lā Yukadhdhibūnaka Wa Lakinna Aẓ-Ẓālimīna Bi'āyāti Allāhi Yajhādūna</i>
AhmedAli	ہمیں معلوم ہے کہ ان کی باتیں تمہیں غم میں ڈالتی ہیں سو وہ تجھے نہیں جھٹلاتے بلکہ یہ ظالم اللہ کی آیتوں کا انکار کرتے ہیں
Jalandhry	ہم کو معلوم ہے کہ ان (کافروں) کی باتیں تمہیں رنج پہنچاتی ہیں (مگر) یہ تمہاری تکذیب نہیں کرتے بلکہ ظالم خدا کی آیتوں سے انکار کرتے ہیں
YusufAli	We know indeed the grief which their words do cause thee: it is not thee they reject: it is the Signs of Allah, which the wicked contemn.
M.Khan	We know indeed the grief which their words cause you (O Muhammad SAW): it is not you that they deny, but it is the Verses (the Qur'ān) of Allāh that the Zālimūn (polytheists and wrong-doers) deny.
Pickthal	We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.
Shakir	We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴿34﴾

Messengers	رُسُلٌ	were rejected	كُذِّبَتْ	and indeed	وَلَقَدْ
that	مَا	but they endured with patience	فَصَبَرُوا عَلَىٰ	before you	مِنْ قَبْلِكَ
till	حَتَّىٰ	but they were hurt	وَأَوْدُوا	they were rejected	كُذِّبُوا
and (there is) none	وَلَا	Our Help	نَصْرُنَا ۚ	reached them	أَتَاهُمْ
(of) Allah	اللَّهُ ۚ	Words	لِكَلِمَاتِ	who can alter	مُبَدِّلَ
news	مِنْ نَبِيٍّ	has come to you	جَاءَكَ	and surely	وَلَقَدْ

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

			(of) the Messengers	الْمُرْسَلِينَ
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Translit	<i>Wa Laqad Kudhddibat Rusulun Min Qablika Faṣabarū `Alā Mā Kudhddibū Wa 'Ūdhū Ḥattā'Atāhum Naṣrunā Wa Lā Mubaddila Likalimāti Allāhi Wa Laqad Jā'aka Min Naba'i Al-Mursalīna</i>
AhmedAli	اور بہت سے رسول تم سے پہلے بھٹلائے گئے پھر انہوں نے بھٹلائے جانے پر صبر کیا اور ایذا دیے گئے یہاں تک کہ ان کو ہماری مدد پہنچی اور اللہ کے فیصلے کوئی بدل نہیں سکتا اور تمہیں پیغمبروں کے حالات کچھ پہنچ چکے ہیں
Jalandhry	اور تم سے پہلے کبھی پیغمبر بھٹلائے جاتے رہے تو وہ تکذیب اور ایذا پر صبر کرتے رہے یہاں تک کہ ان کے پاس ہماری مدد پہنچی رہی اور خدا کی باتوں کو کوئی بھی بدلنے والا نہیں۔ اور تم کو پیغمبروں (کے احوال) کی خبریں پہنچ چکی ہیں (تو تم بھی صبر سے کام لو)
YusufAli	Rejected were the Messengers before thee: with patience and constancy they bore their rejection and their wrongs until Our aid did reach them: there is none that can alter the Words (and Decrees) of Allah. Already hast thou received some account of those Messengers.
M.Khan	Verily, (many) Messengers were denied before you (O Muhammad SAW), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely there has reached you the information (news) about the Messengers (before you)
Pickthal	Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).
Shakir	And certainly messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى ۚ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

hard	كَبُرَ	is	كَانَ	and if	وَإِنْ
then if	فَإِنْ	their aversion	إِعْرَاضُهُمْ	on you	عَلَيْكَ
you seek	تَبْتَغِي	that	أَنْ	you can	اسْتَطَعْتَ
the ground	الْأَرْضِ	in	فِي	a tunnel	نَفَقًا
to	فِي	a ladder	سُلَّمًا	or	أَوْ
a sign	بِآيَةٍ ۚ	so that you bring them	فَتَأْتِيَهُمْ	the sky	السَّمَاءِ
Allah	اللَّهُ	willed	شَاءَ	and had	وَلَوْ
the guidance	الْهُدَى ۚ	on	عَلَى	He would have gathered them	لَجَمَعَهُمْ
from	مِنْ	you be	تَكُونَنَّ	so do not	فَلَا
				the ignorant	الْجَاهِلِينَ

Translit	<i>Wa 'In Kāna Kabura `Alayka T'rāduhum Fa'ini Astaṭa'ta 'An Tabtaghiya Nafaqāan Fī Al-'Arḍi 'Aw Sullamāan Fī As-Samā'i Fata'tiyahum Bi'āyatin Wa Law Shā'a Allāhu Lajama `ahum `Alā Al-Hudá Falā</i>
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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

	<i>Takūnanna Mina Al-Jāhilīna</i>
AhmedAli	اور اگر ان کا منہ پھیرنا تم پر گراں ہو رہا ہے پھر اگر تم سے ہو سکے تو کوئی سرنگ زمین میں تلاش کر یا آسمان سے سیدھی لگا پھر ان کے پاس کوئی معجزہ لا اور اگر اللہ چاہتا تو سب کو سیدھی راہ پر جمع کر دیتا سو تو نادانوں میں سے نہ ہو
Jalandhry	اور اگر ان کی روگردانی تم پر شاق گذرتی ہے تو اگر طاقت ہو تو زمین میں کوئی سرنگ ڈھونڈ نکالو یا آسمان میں سیدھی (تلاش کرو) پھر ان کے پاس کوئی معجزہ لاؤ۔ اور اگر خدا چاہتا تو سب کو ہدایت پر جمع کر دیتا پس تم ہرگز نادانوں میں نہ ہونا
YusufAli	If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign— (what good?). If it were Allah's Will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!
M.Khan	If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allāh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jāhilūn (the ignorant).
Pickthal	And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not thou among the foolish ones.
Shakir	And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

﴿ 36 ﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۖ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿ 36 ﴾

إِنَّمَا	only	يَسْتَجِيبُ	respond	الَّذِينَ	(those) who
يَسْمَعُونَ ۖ	listen	وَالْمَوْتَىٰ	and the dead	يَبْعَثُهُمُ	will raise them
اللَّهُ	Allah	ثُمَّ	then	إِلَيْهِ	to Him
يُرْجَعُونَ	they will be returned				

Translit	<i>'Innamā Yastajību Al-Ladhīna Yasma`ūna Wa Al-Mawtā Yab`athuhumu Allāhu Thumma 'Ilayhi Yurja`ūna</i>
AhmedAli	وہی مانتے ہیں جو سنتے ہیں اور اللہ مردوں کو زندہ کرے گا پھر اس کی طرف لوٹائے جائیں گے
Jalandhry	بات یہ ہے کہ (حق کو) قبول وہی کرتے ہیں جو سنتے بھی ہیں اور مردوں کو تو خدا (قیامت ہی کو) اٹھائے گا۔ پھر اسی کی طرف لوٹ کر جائیں گے
YusufAli	Those who listen (in truth) be sure, will accept: as to the dead, Allah will raise them up: then will they be turned unto Him.
M.Khan	It is only those who listen (to the Message of Prophet Muhammad SAW), will respond (benefit from it), but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense).
Pickthal	Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.
Shakir	Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿ 37 ﴾

﴿ 37 ﴾

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

has been sent down	نُزِّلَ	why not	لَوْلَا	and they said	وَقَالُوا
from	مِنْ	a sign	آيَةٍ	to him	عَلَيْهِ
indeed	إِنَّ	say	فُلْ	his Lord	رَبِّهِ ۖ
that	عَلَى	has power over	قَادِرٌ	Allah	اللَّهُ
a sign	آيَةٍ	He sends down	يُنْزِلُ	that	أَنْ
do not	لَا	most of them	أَكْثَرُهُمْ	but	وَلَكِنَّ
				know	يَعْلَمُونَ

Translit	<i>Wa Qālū Lawlā Nuzzila `Alayhi `Āyatun Min Rabbihi Qul 'Inna Allāha Qādirun `Alā 'AnYunazzila 'Āyatan Wa Lakinna 'Aktharahum Lā Ya`lamūna</i>
AhmedAli	اور کہتے ہیں اس کے رب کی طرف سے اس پر کوئی نشانی کیوں نہیں اتری کہ وہ اس پر قادر ہے کہ نشانی اتارے اور لیکن ان میں سے اکثر نہیں جانتے
Jalandhry	اور کہتے ہیں کہ ان پر ان کے پروردگار کے پاس کوئی نشانی کیوں نازل نہیں ہوئی۔ کہہ دو کہ خدا نشانی اتارنے پر قادر ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	They say: "Why is not a Sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a Sign: but most of them understand not."
M.Khan	And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly Able to send down a sign, but most of them know not."
Pickthal	They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.
Shakir	And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

on	فِي	animal	مِنْ دَابَّةٍ	and (there is) no	وَمَا
bird	طَائِرٍ	and no	وَلَا	the earth	الْأَرْضِ
but (are)	إِلَّا	with its two wings	بِجَنَاحَيْهِ	that flies	يَطِيرُ
(did) not	مَا	like you	أَمْثَلُكُمْ ۚ	communities	أُمَمٌ
the Book	الْكِتَابِ	in	فِي	We neglect	فَرَّطْنَا
to	إِلَىٰ	then	ثُمَّ	anything	مِنْ شَيْءٍ ۚ
		they shall be gathered	يُحْشَرُونَ	their Lord	رَبِّهِمْ

Translit	<i>Wa Mā Min Dābbatin Fī Al-'Ardi Wa Lā Ṭā'irin Yaḥīru Bijanāhayhi 'Illā 'Umamun 'AmthālukumMā Farraṭnā Fī Al-Kitābi Min Shay'in Thumma 'Ilā Rabbihim Yuhsharūna</i>
AhmedAli	اور کوئی چلنے والا زمین میں نہیں اور نہ کوئی پرندہ کہ اپنے دو بازوؤں سے اڑتا ہے مگر یہ تمہاری ہی طرح کی جماعتیں ہیں ہم نے ان کی تقدیر کے لکھنے میں کوئی

	کسر نہیں چھوڑی پھر سب اپنے رب کے سامنے جمع کیے جائیں گے
Jalandhry	اور زمین میں جو چلنے پھرنے والا (حیوان) یا دو پروں سے اڑنے والا جانور ہے ان کی بھی تم لوگوں کی طرح جماعتیں ہیں۔ ہم نے کتاب (یعنی لوح محفوظ) میں کسی چیز (کے لکھنے) میں کوتاہی نہیں کی پھر سب اپنے پروردگار کی طرف جمع کئے جائیں گے
YusufAli	There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end.
M.Khan	There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.
Pickthal	There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.
Shakir	And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۚ مَنْ يَشَاءِ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَاءِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

Our Signs	بِآيَاتِنَا	rejected	كَذَّبُوا	and those who	وَالَّذِينَ
in	فِي	and dumb	وَبُكْمٌ	(are) deaf	صُمٌّ
wills	يَشَاءِ	whom	مَنْ	the darkness	الظُّلُمَاتِ ۚ
and whom	وَمَنْ	lets go astray	يُضْلِلْهُ	Allah	اللَّهُ
on	عَلَىٰ	sets him	يَجْعَلْهُ	He wills	يَشَاءُ
		Straight	مُسْتَقِيمٍ	Path	صِرَاطٍ

Translit	Wa Al-Ladhīna Kadhdhabū Bi'āyātina Ṣummun Wa Bukmun Fī Aẓ-Ẓulumāti Man Yashā' Allāhu Yuḍlilhu Wa Man Yashā' Yaj'alhu 'Alā Ṣirāṭin Mustaqīmīn
AhmedAli	اور جو لوگ ہماری آیتوں کو بھٹلاتے ہیں وہ بہرے اور گونگے میں اندھیروں میں ہیں اللہ جے چاہے گمراہ کر دے اور جے چاہے سیدھی راہ پر ڈال دے
Jalandhry	اور جن لوگوں نے ہماری آیتوں کو بھٹلایا وہ بہرے اور گونگے ہیں (اس کے علاوہ) اندھیرے میں (پڑے ہوئے) جس کو خدا چاہے گمراہ کر دے اور جے چاہے سیدھے رستے پر چلا دے
YusufAli	Those who reject Our Signs are deaf and dumb in the midst of darkness profound: whom Allah willeth He leaveth to wander; whom He willeth, He placeth on the way that is straight.
M.Khan	Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.
Pickthal	Those who deny Our revelations are deaf and dumb in darkness. Whom Allah will He sendeth astray, and whom He will He placeth on a straight path.
Shakir	And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ

﴿40﴾

قُلْ	say	أَرَأَيْتُمْ	what do you think	إِنْ	if
أَتَاكُمْ	comes to you	عَذَابُ	the (last) Hour	اللَّهِ	(of) Allah
أَوْ	or	أَتَتْكُمُ	came to you	السَّاعَةُ	the (last) Hour
أَغَيْرَ	do other than	اللَّهِ	Allah	تَدْعُونَ	you call
إِنْ	if	كُنْتُمْ	you are	صَادِقِينَ	truthful

Translit	<i>Qul 'Ara'aytakum 'In 'Atākum 'Adhābu Allāhi 'Aw 'Atakumu As-Sā'atu 'Aghayra Allāhi Tad'ūna 'In Kuntum Ṣādiqīna</i>
AhmedAli	کہہ دو دیکھو تو سہی اگر تم پر خدا کا عذاب آئے یا تم پر قیامت ہی آجائے تو کیا خدا کے سوا کسی اور کو پکارو گے اگر تم سچے ہو
Jalandhry	کہو (کافرو) بھلا دیکھو تو اگر تم پر خدا کا عذاب آجائے یا قیامت آمو جو ہو تو کیا تم (ایسی حالت میں) خدا کے سوا کسی اور کو پکارو گے؟ اگر سچے ہو (تو بتاؤ)
YusufAli	Say: "Think ye to yourselves, if there come upon you the Wrath of Allah or the Hour (that ye dread), would ye then call upon other than Allah?— (Reply) if ye are truthful!"
M.Khan	Say (O Muhammad SAW): "Tell me if Allāh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"
Pickthal	Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, (calling upon other than Allah)? Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.
Shakir	Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿41﴾

بَلْ	but	إِيَّاهُ	to Him	تَدْعُونَ	you call
فَيَكْشِفُ	and He removes	مَا	(the distress) for which	تَدْعُونَ	you had called
إِلَيْهِ	upon Him	إِنْ	if	شَاءَ	He willed
وَتَنْسَوْنَ	and you forget	مَا	whatever	تُشْرِكُونَ	you had associated (with Allah)

Translit	<i>Bal 'Iyāhu Tad'ūna Fayakshifu Mā Tad'ūna 'Ilayhi 'In Shā'a Wa Tansawna Mā Tushrikūna</i>
AhmedAli	بلکہ اسی کو پکارتے ہو پھر اگر وہ پاتا ہے تو اس مصیبت کو دور کر دیتا ہے جس کے لیے اسے پکارتے ہو اور جنہیں تم اللہ کا شریک بناتے ہو انہیں بھول جاتے ہو
Jalandhry	(نہیں) بلکہ (مصیبت کے وقت تم) اسی کو پکارتے ہو تو جس دکھ کے لیے اسے پکارتے ہو۔ وہ اگر پاتا ہے تو اس کو دور کر دیتا ہے اور جن کو تم شریک بناتے ہو (اس وقت) انہیں بھول جاتے ہو

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YusufAli	"Nay— On Him would ye call, and if it be his Will He would remove (the distress) which occasioned your call upon Him and ye would forget (the false gods) which ye join with Him!"
M.Khan	Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!
Pickthal	Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.
Shakir	Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

to	إِلَىٰ	We sent (Messengers)	أَرْسَلْنَا	and verily	وَلَقَدْ
and We seized them	فَأَخَذْنَاهُمْ	before you	مِّن قَبْلِكَ	nations	أُمَمٍ
so that they may	لَعَلَّهُمْ	and hardship	وَالضَّرَّاءِ	with misfortune	بِالْبَأْسَاءِ
				(they) humble themselves	يَتَضَرَّعُونَ

Translit	Wa Laqad 'Arsalnā 'Ilā 'Umamin Min Qablika Fa'akhadhnāhum Bil-Ba'sā'i Wa Ad-Darrā'i La'allahum Yatadarra'ūna
AhmedAli	اور ہم نے تجھ سے پہلے بہت سی امتوں کے ہاں رسول بھیجے تھے پھر ہم نے انہیں سختی اور تکلیف میں پکڑا تاکہ وہ عاجزی کریں
Jalandhry	اور ہم نے تم سے پہلے بہت سی امتوں کی طرف بھیجے۔ پھر (ان کی نافرمانیوں کے سبب) ہم انہیں سختیوں اور تکلیفوں میں پکڑتے رہے تاکہ عاجزی کریں
YusufAli	Before thee We sent (Messengers) to many nations, and We afflicted the nations with suffering and adversity that they might learn humility.
M.Khan	Verily, We sent (Messengers) to many nations before you (O Muhammad SAW). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility.
Pickthal	We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.
Shakir	And certainly We sent (messengers) to nations before you then We seized them with distress and affliction in order that they might humble themselves.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

﴿٤٣﴾

came to them	جَاءَهُمْ	when	إِذْ	why not	فَلَوْلَا
but	وَلَكِنْ	they humbled themselves	تَضَرَّعُوا	Our disaster (torment)	بَأْسُنَا
and made fair-seeming	وَزَيَّنَ	their hearts	قُلُوبُهُمْ	became hardened	قَسَتْ
what	مَا	Satan	الشَّيْطَانُ	to them	لَهُمْ

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كَانُوا	they used to	يَعْمَلُونَ	do
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Translit	<i>Falawlā 'Idh Jā'ahum Ba'sunā Tadarra`ū Wa Lakin Qasat Qulūbuhum Wa Zayyana Lahumu Ash-Shayṭānu Mā Kānū Ya`malūn</i>
AhmedAli	پھر کیوں نہ ہو کہ جب ان پر ہمارا عذاب آیا تو عاجزی کرتے لیکن ان کے دل سخت ہو گئے اور شیطان نے انہیں وہ کام آراستہ کر دکھائے جو وہ کرتے تھے
Jalandhry	تو جب ان پر ہمارا عذاب آتا رہا کیوں نہیں عاجزی کرتے رہے۔ مگر ان کے تو دل ہی سخت ہو گئے تھے۔ اور جو وہ کام کرتے تھے شیطان ان کو (ان کی نظروں میں) آراستہ کر دکھاتا تھا
YusufAli	When the suffering reached them from Us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.
M.Khan	When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaitān (Satan) made fair-seeming to them that which they used to do.
Pickthal	If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!
Shakir	Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ

بَغْتَةً فَيَذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

فَلَمَّا	so when	نَسُوا	they forgot	مَا	what
ذُكِّرُوا	they had been reminded	بِهِ	therewith	فَتَحْنَا	We opened
عَلَيْهِمْ	to them	أَبْوَابَ	gates	كُلِّ	(of) every
شَيْءٍ	thing	حَتَّىٰ	until	إِذَا	when
فَرِحُوا	they rejoice	بِمَا	in what	أُوتُوا	they had been granted
أَخَذْنَاهُمْ	We seized them	بَغْتَةً	suddenly	فَيَذَا	and then
هُمْ	they	مُبْلِسُونَ	they were plunged in despair		

Translit	<i>Falammā Nasū Mā Dhukkirū Bihi Fatahnā `Alayhim 'Abwāba Kulli Shay'in Ḥattā 'Idhā Farihū Bimā 'Utū 'Akhadhnāhum Baghtatan Fa'idhā Hum Mublisūna</i>
AhmedAli	پھر جب وہ اس نصیحت کو بھول گئے جو ان کو کی گئی تھی تو ہم نے ان پر ہر چیز کے دروازے کھول دیئے یہاں تک کہ جب وہ ان چیزوں پر خوش ہو گئے انہیں دی گئیں تھیں ہم نے انہیں اپنا پکڑ لیا وہ اس وقت ناامید ہو کر رہ گئے
Jalandhry	پھر جب انہوں نے اس نصیحت کو جو ان کو کی گئی تھی فراموش کر دیا تو ہم نے ان پر ہر چیز کے دروازے کھول دیئے۔ یہاں تک کہ جب ان چیزوں سے جو ان کو دی گئی تھیں خوب خوش ہو گئے تو ہم نے ان کو ناگماں پکڑ لیا اور وہ اس وقت مایوس ہو کر رہ گئے
YusufAli	But when they forget the warning they had received, We opened to them the gates of all (good) things, until, in

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	the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!
M.Khan	So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.
Pickthal	Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.
Shakir	But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿45﴾

(of) the people	الْقَوْمِ	last remnant	دَابِرُ	so was cut off	فَقُطِعَ
and all praise	وَالْحَمْدُ	did wrong	ظَلَمُوا ۖ	who	الَّذِينَ
(of) the worlds	الْعَالَمِينَ	Lord	رَبِّ	(is) for Allah	لِلَّهِ

Translit	<i>Faḩḩi`a Dābiru Al-Qawmi Al-Ladhīna Ḑalamū Wa Al-Ḑamdu Lillāhi Rabbi Al-`Ālamīna</i>
AhmedAli	پھر ان ظالموں کی جڑ کاٹ دی گئی اور اللہ ہی کے لیے سب تعریف ہے جو سارے جہان کا پالنے والا ہے
Jalandhry	غرض ظالم لوگوں کی جڑ کاٹ دی گئی۔ اور سب تعریف خدائے رب العالمین ہی کو (سزاوار ہے)
YusufAli	Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds
M.Khan	So the roots of the people who did wrong was cut off. And all the praises and thanks are to Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists).
Pickthal	So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!
Shakir	So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِهِ ۚ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿46﴾

if	إِنْ	what do you think?	أَرَأَيْتُمْ	say	قُلْ
your hearing	سَمْعَكُمْ	Allah	اللَّهُ	took away	أَخَذَ
up	عَلَى	and sealed	وَخَتَمَ	and your sight	وَأَبْصَارَكُمْ
god	إِلَهٌ	who (is) (there)	مَنْ	your hearts	قُلُوبَكُمْ
who could restore to you	يَأْتِيَكُمْ	Allah	اللَّهُ	other than	غَيْرُ
how	كَيْفَ	see	أَنْظُرْ	these	بِهِ ۚ
yet/then	ثُمَّ	the signs	الْآيَاتِ	variously We present	نُصَرِّفُ

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Sura # 6 – 165 Verses - Makkah

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هُم	they	يَصْدِفُونَ	turn away
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Translit	<i>Qul 'Ara'aytum 'In 'Akhadha Allāhu Sam`akum Wa 'Abṣarakum Wa Khatama `Alā QulūbikumMan 'Ilahun Ghayru Allāhi Ya'tikum Bihi Anẓur Kayfa Nuṣarrifū Al-'Āyāti Thumma HumYaṣḍifūna</i>
AhmedAli	ان سے کہہ دو دیکھو تو سہی اگر اللہ ہی کے لیے سب تعریف ہے جو سارے جہان کا پالنے والا ہے اگر اللہ تمہارے کان اور آنکھیں چھین لے اور تمہارے دلوں پر مہر لگا دے تو اللہ کے سوا کوئی ایسا رب ہے جو تمہیں یہ چیزیں لادے دیکھ ہم کیوں کر طرح طرح کی نشانیاں بیان کرتے ہیں پھر بھی یہ منہ موڑتے ہیں
Jalandhry	(ان کافروں سے) کہو کہ بھلا دیکھو تو اگر خدا تمہارے کان اور آنکھیں چھین لے اور تمہارے دلوں پر مہر لگا دے تو خدا کے سوا کون سا معبود ہے جو تمہیں یہ نعمتیں پھر بخئے؟ دیکھو ہم کس کس طرح اپنی آیتیں بیان کرتے ہیں۔ پھر بھی یہ لوگ رد گردانی کرتے ہیں
YusufAli	Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts who— a god other than Allah, could restore them to you? See how We explain the Signs by various (symbols): Yet they turn aside.
M.Khan	Say (to the disbelievers): "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, who is there - an ilāh (a god) other than Allāh who could restore them to you?" See how variously We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
Pickthal	Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, Who is the God Who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.
Shakir	Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

قُلْ	say	أَرَأَيْتَكُمْ	what do you think?	إِنْ	if
أَتَاكُمْ	came to you	عَذَابُ	torment	اللَّهِ	(of) Allah
بَغْتَةً	suddenly	أَوْ	or	جَهْرَةً	openly
هَلْ	shall	يُهْلِكُ	it destroy	إِلَّا	except
الْقَوْمَ	people	الظَّالِمُونَ	the wrong-doers		

Translit	<i>Qul 'Ara'aytakum 'In 'Atākum `Adhābu Allāhi Baghtatan 'Aw Jahratan Hal Yuhlaku 'Illā Al-Qawmu Aẓ-Ẓālimūna</i>
AhmedAli	کہہ دو اگر تم پر اللہ کا عذاب اپانک یا ظاہر آجائے تو ظالموں کے سوا اور کون ہلاک ہوگا
Jalandhry	کہو کہ بھلا بتاؤ تو اگر تم پر خدا کا عذاب بے خبری میں یا خبر آنے کے بعد آئے تو کیا ظالم لوگوں کے سوا کوئی اور بھی ہلاک ہوگا؟
YusufAli	Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?"
M.Khan	Say: "Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zālimūn (polytheists and wrong-doing people)?"
Pickthal	Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk?
Shakir	Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be

destroyed but the unjust people?

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٤٨﴾

the Messengers	الْمُرْسَلِينَ	We send	نُرْسِلُ	and do not	وَمَا
and warners	وَمُنذِرِينَ ۚ	bearers of glad tidings	مُبَشِّرِينَ	but	إِلَّا
and mended (his life)	وَأَصْلَحَ	believed	آمَنَ	so who	فَمَنْ
upon them	عَلَيْهِمْ	fear (shall be)	خَوْفٌ	then no	فَلَا
shall grieve	يَحْزَنُونَ	they	هُمْ	nor	وَلَا

Translit	Wa Mā Nursilu Al-Mursalinā 'Illā Mubashshirīna Wa Mundhirīna Faman 'Āmana Wa 'Aṣlahā Falā Khawfun `Alayhim Wa Lā Hum Yahzanūna				
AhmedAli	اور ہم پیغمبروں کو صرف اس لیے بھیجا کرتے ہیں کہ وہ بشارت دیں اور ڈرائیں پھر جو شخص ایمان لے آوے اور اپنی اصلاح کر لے سوان پر کوئی ڈر نہ ہوگا اور نہ وہ غم کھائیں گے				
Jalandhry	اور ہم جو پیغمبروں کو بھیجتے رہے ہیں تو خوشخبری سنانے اور ڈرانے کو پھر جو شخص ایمان لائے اور نیکوکار ہو جائے تو ایسے لوگوں کو نہ کچھ خوف ہوگا اور نہ وہ اندوہناک ہوں گے				
YusufAli	We send the Messengers only to give good news and to warn: so those who believe and mend (their lives),— upon them shall be no fear, nor shall they grieve.				
M.Khan	And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.				
Pickthal	We send not the messengers save as bearers of good news and warners. Whoso believeth and doeth right, there shall no fear come upon them neither shall they grieve.				
Shakir	And We send not messengers but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.				

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

Our Signs	بِآيَاتِنَا	rejected	كَذَّبُوا	but those who	وَالَّذِينَ
for what	بِمَا	the torment	الْعَذَابُ	shall touch them	يَمَسُّهُمْ
		transgress	يَفْسُقُونَ	they used to	كَانُوا

Translit	Wa Al-Ladhīna Kadhdhabū Bi'āyātīnā Yamassuhumu Al-'Adhābu Bimā Kānū Yafsuqūna				
AhmedAli	اور جنہوں نے ہماری آیتوں کو جھٹلایا انہیں عذاب پہنچے گا اس لیے کہ وہ نافرمانی کرتے تھے				
Jalandhry	اور جنہوں نے ہماری آیتوں کو جھٹلایا ان کی نافرمانیوں کے سبب انہیں عذاب ہوگا				
YusufAli	But those who reject Our Signs,— them shall our punishment touch, for that they ceased not from				

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	transgressing.
M.Khan	But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad SAW). [Tafsir Al-Qurtubî].
Pickthal	But as for those who deny Our revelations, torment will afflict them for that they used to disobey.
Shakir	And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِن أَنْتَبِعُ إِلَّا
مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿50﴾

I say	أَقُولُ	do not	لَا	say	قُلْ
treasures	خَزَائِنُ	I have	عِنْدِي	to you	لَكُمْ
I know	أَعْلَمُ	nor	وَلَا	(of) Allah	اللَّهِ
I say	أَقُولُ	nor	وَلَا	the unseen	الْغَيْبَ
an angel	مَلَكٌ ۖ	that I am	إِنِّي	to you	لَكُمْ
but	مَا	I follow	إِلَّا	not	إِنْ
say	قُلْ	to me	إِلَيَّ ۚ	is revealed	يُوحَىٰ
the blind	الْأَعْمَىٰ	it equal	يَسْتَوِي	is	هَلْ
you reflect	تَتَفَكَّرُونَ	will not then	أَفَلَا	and the seeing	وَالْبَصِيرُ ۚ

Translit	<i>Qul Lā 'Aqūlu Lakum 'Indī Khazā'inu Allāhi Wa Lā 'A`lamu Al-Ghayba Wa Lā 'Aqūlu Lakum'Innī Malakun 'In 'Attabi`u 'Illā Mā Yūhā 'Ilayya Qul Hal Yastawī Al-'A`mā Wa Al-Baṣīru 'Afalā Tatafakkarūna</i>
AhmedAli	کہ دو میں تم سے یہ نہیں کہتا کہ میرے پاس اللہ کے خزانے میں اور نہ میں غیب کا علم رکھتا ہوں اور نہ یہ کہتا ہوں کہ میں فرشتہ ہوں میں تو صرف اس وحی کی پیروی کرتا ہوں جو مجھ پر نازل کی جاتی ہے کہ دو کیا اندھا اور آنکھوں والا دونوں برابر ہو سکتے ہیں کیا تم غور نہیں کرتے
Jalandhry	کہ دو کہ میں تم سے یہ نہیں کہتا کہ میرے پاس اللہ تعالیٰ کے خزانے میں اور نہ (یہ کہ) میں غیب جانتا ہوں اور نہ تم سے یہ کہتا کہ میں فرشتہ ہوں۔ میں تو صرف اس حکم پر چلتا ہوں جو مجھے (خدا کی طرف سے) آتا ہے۔ کہ دو کہ بھلا اندھا اور آنکھ والے برابر ہوتے ہیں؟ تو پھر تم غور کیوں نہیں کرتے
YusufAli	Say: "I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing?" Will ye then consider not?
M.Khan	Say (O Muhammad SAW): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? will you not then take thought?"
Pickthal	Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?
Shakir	Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَىٰ رَبِّهِمْ ۚ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ
يَتَّقُونَ ﴿51﴾

those who	الَّذِينَ	with it	بِهِ	and warn	وَأَنْذِرْ
they shall be gathered	يُخْشَرُوا	that	أَنْ	fear	يَخَافُونَ
not (will be)	لَيْسَ	their Lord	رَبِّهِمْ ۚ	to	إِلَىٰ
a protector	وَلِيٌّ	besides Him	مِنْ دُونِهِ	for them	لَهُمْ
so that they may	لَعَلَّهُمْ	an intercessor	شَفِيعٌ	nor	وَلَا
				fear Allah	يَتَّقُونَ

Translit	Wa 'Andhir Bihi Al-Ladhīna Yakhāfūna 'An Yuhsharū 'Ilā Rabbihiḥim Laysa Lahum Min Dūnihi Wa Līyun Wa Lā Shafī'un La'allahum Yattaqūna				
AhmedAli	اور اس قرآن کے ذریعے سے ان لوگوں کو ڈرا جنہیں اس کا ڈر ہے کہ وہ اپنے رب کے سامنے جمع کیے جائیں گے اس طرح پر کہ اللہ کے سوا ان کوئی مددگار اور سفارش کرنے والا نہ ہو گا تاکہ وہ پرہیزگار ہو جائیں				
Jalandhry	اور جو لوگ جو خوف رکھتے ہیں کہ اپنے پروردگار کے روبرو حاضر کئے جائیں گے (اور جانتے ہیں کہ) اس کے سوا نہ تو ان کا کوئی دوست ہوگا اور نہ سفارش کرنے والا، ان کو اس (قرآن) کے ذریعے سے نصیحت کر دو تاکہ پرہیزگار بنیں				
YusufAli	Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except from Him they will have no protector nor intercessor: that they may guard (against evil).				
M.Khan	And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).				
Pickthal	Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting friend nor intercessor beside Him, that they may ward off (evil).				
Shakir	And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).				

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۚ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿52﴾

those who	الَّذِينَ	turn away	تَطْرُدِ	and do not	وَلَا
in the morning	بِالْغَدَاةِ	their Lord	رَبَّهُمْ	invoke	يَدْعُونَ
His Face	وَجْهَهُ ۚ	seeking	يُرِيدُونَ	and the evening	وَالْعَشِيِّ
from	مِنْ	on you	عَلَيْكَ	(there is) not	مَا
and (there is) not	وَمَا	anything	مِنْ شَيْءٍ	their account	حِسَابِهِمْ
on them	عَلَيْهِمْ	your account	حِسَابِكَ	from	مِنْ

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and become	فَتَكُونُ	that you may turn them away	فَتَطْرُدَهُمْ	anything	مِنْ شَيْءٍ
		the wrong-doers	الظَّالِمِينَ	of	مِنْ

Translit	Wa Lā Taṭrudi Al-Ladhīna Yad'ūna Rabbahum Bil-Ghadāati Wa Al-'Ashīyi Yurīdūna Wajhahu Mā 'Alayka Min Ḥisābihim Min Shay'in Wa Mā Min Ḥisābika 'Alayhim Min Shay'in Fataṭrudahum Fatakūna Mina Aẓ-Ẓālimīna
AhmedAli	اور جو لوگ اپنے رب کو صبح و شام پکارتے ہیں انہیں اپنے سے دور نہ کر جو اللہ کی رضا چاہتے ہیں تیرے ذمہ ان کا کوئی حساب نہیں ہے اور نہ تیرا کوئی حساب ان کے ذمہ اگر تو نے انہیں دوہرایا پس تو بے انصافوں میں سے ہوگا
Jalandhry	اور جو لوگ صبح و شام اپنی پروردگار سے دعا کرتے ہیں (اور) اس کی ذات کے طالب ہیں ان کو (اپنے پاس سے) مت نکالو۔ ان کے حساب (اعمال) کی جوابدہی تم پر کچھ نہیں اور تمہارے حساب کی جوابدہی ان پر کچھ نہیں (پس ایسا نہ کرنا) اگر ان کو نکالو گے تو ظالموں میں ہو جاؤ گے
YusufAli	Send not away those who call on their Lord morning and evening seeking His Face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust.
M.Khan	And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zālimūn (unjust).
Pickthal	Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.
Shakir	And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۚ أَلَيْسَ اللَّهُ بِأَعْلَمَ

بِالشَّاكِرِينَ ﴿٥٣﴾

some of them	بَعْضَهُمْ	We tried	فَتَنَّا	and thus	وَكَذَلِكَ
are these the ones	أَهَؤُلَاءِ	that they should say	لِّيَقُولُوا	with others	بِبَعْضٍ
upon them	عَلَيْهِمْ	Allah	اللَّهُ	has favoured	مَنْ
does not	أَلَيْسَ	amongst us	بَيْنَنَا ۚ	from	مِنْ
the thankful ones	بِالشَّاكِرِينَ	know better	بِأَعْلَمَ	Allah	اللَّهُ

Translit	Wa Kadhalika Fatannā Ba'dahum Biba'din Liyaqūlū 'Ahā'uulā' Manna Allāhu 'Alayhim MinBayninā 'Alaysa Allāhu Bi'a'lama Bish-Shākirīna
AhmedAli	اور اسی طرح ہم نے بعض کو بعض کے ذریعہ سے آزمایا ہے تاکہ یہ لوگ کہیں کیا یہی ہیں ہم میں سے جن پر اللہ نے فضل کیا ہے کیا اللہ شکر گزاروں کو جاننے والا نہیں ہے
Jalandhry	اور اسی طرح ہم نے بعض لوگوں کی بعض سے آزمائش کی ہے کہ (جو دو ملتند ہیں وہ غریبوں کی نسبت) کہتے ہیں کیا یہی لوگ ہیں جن پر خدا نے ہم میں سے

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

	فضل کیا ہے (خدا نے فرمایا) ہملا خدا شکر کرنے والوں سے واقف نہیں؟
YusufAli	Thus did We test some of them by comparison with others, that they should say: Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?
M.Khan	Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?
Pickthal	And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us? Is not Allah best Aware of the thanksgivers?
Shakir	And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ أَنَّهُ
مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

those who	الَّذِينَ	come to you	جَاءَكَ	and when	وَإِذَا
say	فَقُلْ	in Our Signs	بِآيَاتِنَا	believe	يُؤْمِنُونَ
has made incumbent	كَتَبَ	be upon you	عَلَيْكُمْ ۖ	peace	سَلَامٌ
Himself	نَفْسِهِ	upon	عَلَىٰ	your Lord	رَبُّكُمْ
any one who	مَنْ	so that	أَنَّهُ	the Mercy	الرَّحْمَةُ ۚ
evil	سُوءًا	of you	مِنْكُمْ	does	عَمِلَ
repents	تَابَ	then	ثُمَّ	in ignorance	بِجَهَالَةٍ
then surely He	فَأَنَّهُ	and mends (his ways)	وَأَصْلَحَ	after that	مِنْ بَعْدِهِ
		Most Merciful	رَحِيمٌ	(is) All-Forgiving	غَفُورٌ

Translit	Wa 'Idhā Jā'aka Al-Ladhīna Yu'uminūna Bi'āyātīnā Faqul Salāmun `Alaykum Kataba Rabbukum `Alā Nafsihi Ar-Rahmata 'Annahu Man `Amila Minkum Sū'āan BijahālatinThumma Tāba Min Ba'dihi Wa 'Aṣlahā Fa'annahu Ghafūrun Raḥīm
AhmedAli	اور ہماری آیتوں کو ماننے والے جب تیرے پاس آئیں تو کہہ دو کہ تم پر سلام ہے تمہارے رب نے اپنے ذمہ رحمت لازم کی ہے جو تم میں سے ناواقفیت سے برائی کرے پھر اس کے بعد توبہ کرے اور نیک ہو جائے تو بے شک وہ بخشنے والا مہربان ہے
Jalandhry	اور جب تمہارے پاس ایسے لوگ آیا کریں جو ہماری آیتوں پر ایمان لاتے ہیں تو (ان سے) سلام علیکم کہا کرو خدا نے اپنی ذات (پاک) پر رحمت کو لازم کر لیا ہے کہ جو کوئی تم میں نادانی سے کوئی بری حرکت کر بیٹھے پھر اس کے بعد توبہ کر لے اور نیکو کار ہو جائے تو وہ بخشنے والا مہربان ہے
YusufAli	When those come to thee who believe in Our Signs, say: "Peace be on you: your Lord hath inscribed for Himself (the rule of) Mercy: verily, if any of you did evil in ignorance and thereafter repented and amended (his conduct) lo! He is Oft-Forgiving, Most Merciful."
M.Khan	When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salāmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

Pickthal	And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! Allah is Forgiving, Merciful.
Shakir	And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿55﴾

the Signs	الآيَاتِ	We explain in detail	نُفْصَلُ	and thus	وَكَذَلِكَ
	(of) the sinners	الْمُجْرِمِينَ	سَبِيلُ	so that becomes distinct	وَلِتَسْتَبِينَ

Translit	Wa Kadhalika Nufaṣṣilu Al-'Āyāti Wa Litastabīna Sabīlu Al-Mujrimīna
AhmedAli	اور اسی طرح ہم آیتوں کو تفصیل سے بیان کرتے ہیں اور تاکہ گنہگاروں کا راستہ واضح ہو جائے
Jalandhry	اور اس طرح ہم اپنی آیتیں کھول کھول کر بیان کرتے ہیں (تاکہ تم لوگ ان پر عمل کرو) اور اس لئے کہ گنہگاروں کا راستہ ظاہر ہو جائے
YusufAli	Thus do We explain the Signs in detail: that the way of the sinners may be shown up.
M.Khan	And thus do We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimūn (criminals, polytheists, sinners), may become manifest.
Pickthal	Thus do We expound the revelations that the way of the unrighteous may be manifest.
Shakir	And thus do We make distinct the communications and so that the way of the guilty may become clear.

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۖ قَدْ ضَلَلْتُ إِذَا

وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿56﴾

forbidden	نُهِيتُ	I am	إِنِّي	say	قُلْ
those whom	الَّذِينَ	I worship	أَعْبُدُ	that	أَنْ
Allah	اللَّهُ ۚ	besides (instead of)	مِنْ دُونِ	call upon	تَدْعُونَ
I will follow	أَتَّبِعُ	not	لَا	say	قُلْ
then	إِذَا	I would go astray	قَدْ ضَلَلْتُ	your desires	أَهْوَاءَكُمْ ۖ
of	مِنْ	I be	أَنَا	and (will) not	وَمَا
				the guided	الْمُهْتَدِينَ

Translit	Qul 'Innī Nuhītu 'An 'A`buda Al-Ladhīna Tad`ūna Min Dūni Allāhi Qul Lā 'Attabi`u 'Ahwā'akum Qad Ḍalaltu 'Idhāan Wa Mā 'Anā Mina Al-Muhtadīna
AhmedAli	کہ دو مجھے منع کیا گیا ہے اس سے کہ میں ہندگی کروں ان کی جنہیں تم اللہ کے سوا پکارتے ہو کہہ دو میں تمہاری خواہشات کے پیچھے نہیں پلتا کیوں کہ میں اس وقت گمراہ ہو جاؤں گا اور ہدایت پانے والوں میں سے نہ رہوں گا

Jalandhry	(اے پیغمبر! کفار سے) کہہ دو کہ جن کو تم خدا کے سوا پکارتے ہو مجھے ان کی عبادت سے منع کیا گیا ہے۔ (یہ بھی) کہہ دو کہ میں تمہاری خواہشوں کی پیروی نہیں کروں گا ایسا کروں تو گمراہ ہو جاؤں اور ہدایت یافتہ لوگوں میں نہ رہوں
YusufAli	Say. I am forbidden to worship those other than Allah— whom ye call upon," Say: "I will not follow your vain desires: if I did, I would stray from the path, and be not of the company of those who receive guidance."
M.Khan	Say (O Muhammad SAW): "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."
Pickthal	Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.
Shakir	Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires. for then indeed I should have gone astray and I should not be of those who go aright.

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ يَفْصُلُ الْحَقَّ ۚ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

قُلْ	say	إِنِّي	I am	عَلَىٰ	on
بَيِّنَةٍ	a clear proof	مِّن	from	رَّبِّي	my Lord
وَكَذَّبْتُمْ	but you have rejected	بِهِ ۚ	it	مَا	do not
عِندِي	I have	مَا	that	تَسْتَعْجِلُونَ	you are demanding hastily
بِهِ ۚ	which	إِنِ	(is) not	الْحُكْمُ	the decision
إِلَّا	but	لِلَّهِ ۚ	for Allah	يَفْصُلُ	He declares
الْحَقَّ ۚ	the truth	وَهُوَ	and He	خَيْرُ	(is) Best
الْفَاصِلِينَ	(of) the judges				

Translit	<i>Qul 'Innī `Alā Bayyinatīn Min Rabbī Wa Kadhdhabtum Bihi Mā `Indī Mā Tasta`jilūna Bihi 'Inī Al-Ḥukmu 'Illā Lillāhi Yafṣṣu Al-Ḥaqq Wa Huwa Khayru Al-Fāṣilīna</i>
AhmedAli	کہہ دو میرے پاس تو میرے رب کی طرف سے ایک دلیل ہے اور تم اس کو جھٹلاتے ہو جس چیز کو تم جلدی چاہتے ہو وہ میرے پاس نہیں ہے اللہ کے سوا اور کسی کا علم نہیں ہے وہ حق بیان کرتا ہے اور وہ بہترین فیصلہ کرنے والا ہے
Jalandhry	کہہ دو کہ میں تو اپنے پروردگار کی دلیل روشن پر ہوں اور تم اس کی تکذیب کرتے ہو۔ جس چیز (یعنی عذاب) کے لئے تم جلدی کر رہے ہو وہ میرے پاس نہیں ہے (ایسا) علم اللہ ہی کے اختیار میں ہے وہ سب سے بہتر فیصلہ کرنے والا ہے
YusufAli	Say: "For me I (work) on a clear Sign from my Lord, but ye reject Him. What ye would see hastened is not in my power. The Command rests with none but Allah: He declares the truth and He is the best of Judges."
M.Khan	Say (O Muhammad SAW): "I am on clear proof from my Lord (Islāmic Monotheism), but you deny (the truth that has come to me from Allāh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allāh, He declares the truth, and He is the Best of judges."
Pickthal	Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

Shakir	Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.
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قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ

﴿58﴾

surely	أَنَّ	if	لَوْ	say	قُلْ
you are demanding hastily	تَسْتَعْجِلُونَ	what	مَا	I had	عِنْدِي
the matter	الْأَمْرُ	would have been decided	لَقُضِيَ	which	بِهِ
and Allah	وَاللَّهُ	and between you	وَبَيْنَكُمْ ۖ	between me	بَيْنِي
		the wrong-doers	بِالظَّالِمِينَ	knows best	أَعْلَمُ

Translit	<i>Qul Law 'Anna 'Indī Mā Tasta`jilūna Bihi Laquḍiya Al-'Amru Baynī Wa Baynakum Wa Allāhu 'A`lamu Biẓ-Ẓālimīna</i>
AhmedAli	کہ دو اگر میرے پاس وہ چیز ہوتی جس کی تم جلدی کر رہے ہو تو اس معاملہ میں فیصلہ ہو گیا ہوتا جو میرے اور تمہارے درمیان ہے اور اللہ ظالموں کو خوب جانتا ہے
Jalandhry	کہ دو کہ جس چیز کے لئے تم جلدی کر رہے ہو اگر وہ میرے اختیار میں ہوتی تو مجھ میں اور تم میں فیصلہ ہو چکا ہوتا۔ اور خدا ظالموں سے خوب واقف ہے
YusufAli	Say: "If what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."
M.Khan	Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allāh knows best the Zālimūn (polytheists and wrong-doers.)."
Pickthal	Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is Best Aware of the wrong-doers.
Shakir	Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۖ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

(of) the unseen	الْغَيْبِ	keys	مَفَاتِحُ	and He has	وَعِنْدَهُ
but	إِلَّا	knows them	يَعْلَمُهَا	none	لَا
what	مَا	and He knows	وَيَعْلَمُ	He	هُوَ ۖ
and the sea	وَالْبَحْرِ ۚ	the earth	الْبَرِّ	(is) in	فِي
a leaf	مِنْ وَرَقَةٍ	fall	تَسْقُطُ	and (does) not	وَمَا
and not	وَلَا	He knows it	يَعْلَمُهَا	but	إِلَّا

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

darkness	ظُلُمَاتٍ	in	فِي	a grain	حَبَّةٍ
wet (fresh)	رَطْبٍ	nor (anything)	وَلَا	(of) the earth	الْأَرْضِ
but (is written)	إِلَّا	dry	يَابِسٍ	nor	وَلَا
Clear	مُبِينٍ	a Book	كِتَابٍ	in	فِي

Translit	Wa `Indahu Mafātihū Al-Ghaybi Lā Ya `lamuhā 'Illā Huwa Wa Ya `lamu Mā Fī Al-Barri WaAl-Bahri Wa Mā Tasqufu Min Waraqatin 'Illā Ya `lamuhā Wa Lā Ḥabbatin Fī Ḥulumāti Al-'Arḍi Wa Lā Raḥbin Wa Lā Yā Bisin 'Illā Fī Kitābin Mubīnin
AhmedAli	اور اسی کے پاس غیب کی کجیاں ہیں جنہیں اس کے سوا کوئی نہیں جانتا جو کچھ جنگل اور دریا میں ہے وہ سب جانتا ہے اور کوئی پتہ نہیں گرتا مگر وہ اسے بھی جانتا ہے اور کوئی دانہ زمین کے تاریک حصوں میں نہیں پڑتا اور نہ کوئی تر اور خشک چیز ہے مگر یہ سب کچھ کتاب روشن میں ہیں
Jalandhry	اور اسی کے پاس غیب کی کجیاں ہیں جن کو اس کے سوا کوئی نہیں جانتا۔ اور اسے جنگلوں اور دریاؤں کی سب چیزوں کا علم ہے۔ اور کوئی پتہ نہیں جھڑتا مگر وہ اس کو جانتا ہے اور زمین کے اندھیروں میں کوئی دانہ اور کوئی ہری اور سوکھی چیز نہیں ہے مگر کتاب روشن میں (لکھی ہوئی) ہے
YusufAli	With Him are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth, and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in a Record Clear (to those who can read).
M.Khan	And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.
Pickthal	And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.
Shakir	And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ۖ
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿60﴾

recalls you (your souls)	يَتَوَفَّاكُم	Who	الَّذِي	and it is He	وَهُوَ
what	مَا	and He knows	وَيَعْلَمُ	by night	بِاللَّيْلِ
then	ثُمَّ	by day	بِالنَّهَارِ	you did	جَرَحْتُمْ
so that is fulfilled	لِيُقْضَىٰ	in it	فِيهِ	He raises you again	يَبْعَثُكُمْ
then	ثُمَّ	appointed	مُسَمًّى ۖ	the term	أَجَلٌ
then	ثُمَّ	(will be) your return	مَرْجِعُكُمْ	unto Him	إِلَيْهِ
you used to	كُنتُمْ	of what	بِمَا	He will inform you	يُنَبِّئُكُمْ

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

			do	تَعْمَلُونَ
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Translit	Wa Huwa Al-Ladhī Yatawaffākum Bil-Layli Wa Ya`lamu Mā Jarahtum Bin-Nahāri Thumma Yab`athukum Fihi Liyuqda` Ajalun Musammāan Thumma `Ilayhi Marji`ukum Thumma Yunabbi`ukum Bimā Kuntum Ta`malūna
AhmedAli	اور وہ وہی ہے جو تمہیں رات کو اپنے قبضے میں لے لیتا ہے اور جو کچھ تم دن میں کر چکے ہو وہ جانتا ہے پھر تمہیں دن میں اٹھا دیتا ہے تاکہ وہ وعدہ پورا ہو جو مقرر ہو چکا ہے پھر اسی کی طرف تم لوٹاؤ گے پھر تمہیں خبر دے گا اس کی جو کچھ تم کرتے تھے
Jalandhry	اور وہی تو ہے جو رات کو (سونے کی حالت میں) تمہاری روح قبض کر لیتا ہے اور جو کچھ تم دن میں کرتے ہو اس سے خبر رکھتا ہے پھر تمہیں دن کو اٹھا دیتا ہے تاکہ (یہی سلسلہ جاری رکھ کر زندگی کی) معین مدت پوری کر دی جائے پھر تم (سب) کو اسی کی طرف لوٹ کر جانا ہے (اس روز) وہ تم کو تمہارے عمل جو تم کرتے ہو (ایک ایک کر کے) بتائے گا
YusufAli	It is He Who doth take your souls by night and hath knowledge of all that ye have done by day; by day doth He raise you up again; that a term appointed be fulfilled; in the end unto Him will be your return then will He show you the truth of all that ye did.
M.Khan	It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.
Pickthal	He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.
Shakir	And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

above	فَوْقَ	(is) the Omnipotent	الْقَاهِرُ	and He	وَهُوَ
over you	عَلَيْكُمْ	and He sends	وَيُرْسِلُ	His slaves	عِبَادِهِ ۖ
when	إِذَا	until	حَتَّىٰ	guardians (angels)	حَفَظَةً
death	الْمَوْتُ	one of you	أَحَدَكُمْ	approaches	جَاءَ
and they	وَهُمْ	Our Messengers (angels)	رُسُلُنَا	cause him to die (take his soul)	تَوَفَّتْهُ
		neglect (their duty)	يُفَرِّطُونَ	(do) not	لَا

Translit	Wa Huwa Al-Qāhiru Fawqa `Ibādihi Wa Yursilu `Alaykum Hāfaẓatan Ḥattā `Idhā Jā'a`Aḥadakumu Al-Mawtu Tawaffat/hu Rusulunā Wa Hum Lā Yufarriṭūna
AhmedAli	اور وہی اپنے بندوں پر غالب ہے اور تم پر نگبان بھیجتا ہے یہاں تک کہ جب تم میں سے کسی کو موت آپہنچتی ہے تو ہمارے بھیجے ہوئے فرشتے اسے قبضہ میں لے لیتے اور وہ ذرا کوتاہی نہیں کرتے

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Jalandhry	اور وہ اپنے بندوں پر غالب ہے۔ اور تم پر نگبان مقرر کئے رکھتا ہے۔ یہاں تک کہ جب تم میں سے کسی کی موت آتی ہے تو ہمارے فرشتے اس کی روح قبض کر لیتے ہیں اور وہ کسی طرح کی کوتاہی نہیں کرتے
YusufAli	He is the Irresistible (watching) from above over his worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.
M.Khan	He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty
Pickthal	He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers receive him, and they neglect not.
Shakir	And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

ثُمَّ رُدُّوْا۟ اِلَى اللّٰهِ مَوْلَا۟هُمْ الْحَقُّ ۚ اَلَا لَهُ الْحُكْمُ وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ﴿٦٢﴾

to	إِلَى	they are returned	رُدُّوْا	then	ثُمَّ
the Just	الْحَقُّ ۚ	their Lord	مَوْلَا۟هُمْ	Allah	اللّٰهِ
the judgement	الْحُكْمُ	for Him (is)	لَهُ	is not	أَلَا
(of) reckoners	الْحٰسِبِيْنَ	(is) the Swiftest	أَسْرَعُ	and He	وَهُوَ

Translit	<i>Thumma Ruddū 'Ilā Allāhi Mawlāhumu Al-Ĥaqqi 'Alā Lahu Al-Ĥukmu Wa Huwa 'Asra`u Al-Ĥāsibīna</i>
AhmedAli	پھر اللہ کی طرف پہنچائیں جائیں گے جو انکا سچا مالک ہے خوب سن لو کہ فیصلہ اللہ ہی کا ہوگا اور بہت جلدی حساب لینے والا ہے
Jalandhry	پھر (قیامت کے دن تمام) لوگ اپنے مالک برحق خدا تعالیٰ کے پاس واپس بلائے جائیں گے۔ سن لو کہ حکم اسی کا ہے اور وہ نہایت جلد حساب لینے والا ہے
YusufAli	Then are men returned unto Allah their True Protector, surely His is the Command— And He is the swiftest in taking account.
M.Khan	Then they are returned to Allāh, their Maulā [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account
Pickthal	Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.
Shakir	Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

قُلْ مَنْ يُنَجِّيْكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ

مِنَ الشَّاكِرِيْنَ ﴿٦٣﴾

saves you	يُنَجِّيْكُمْ	who	مَنْ	say	قُلْ
(of) the land	الْبَرِّ	darkness	ظُلُمَاتِ	from	مِنْ
humbly	تَضَرُّعًا	you call Him	تَدْعُونَهُ	and the sea	وَالْبَحْرِ

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saved us	أَنْجَانَا	if He	لَيْنِ	and secretly	وَحُفْيَةً
we shall be	لَنْكُونَنَّ	this	هَذِهِ	from	مِنْ
		the thankful	الشَّاكِرِينَ	among	مِنْ

Translit	<i>Qul Man Yunajjikum Min Žulumāti Al-Barri Wa Al-Baḥri Tad`ūnahu Tadarru`āan WaKhufyatan La'in 'Anjānā Min Hadhihi Lanakūnanna Mina Ash-Shākirīna</i>
AhmedAli	کہ دو تمہیں جنگل اور دریا کے اندھیروں سے کون بچاتا ہے جب اسے عاجزی سے اور پھپھا کر پکارتے ہو کہ اگر ہمیں اس آفت سے بچالے تو البتہ ہم ضرور شکر گزار کرنے والوں میں سے ہوں گے
Jalandhry	کہو بھلا تم کو جنگلوں اور دریاؤں کے اندھیروں سے کون مخلصی دیتا ہے (جب) کہ تم اسے عاجزی اور نیاز چہٹانی سے پکارتے ہو (اور کہتے ہو) اگر خدا ہم کو اس (بتیگی) سے نجات بخشنے تو ہم اس کے بہت شکر گزار ہوں
YusufAli	Say: "who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'if He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'."?
M.Khan	Say (O Muhammad SAW): "Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger), we shall truly be grateful."
Pickthal	Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.
Shakir	Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

قُلِ اللَّهُ يُنَجِّيْكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾

saves you	يُنَجِّيْكُمْ	Allah	اللَّهُ	say	قُلِ
every	كُلِّ	and from	وَمِنْ	from this	مِنْهَا
you	أَنْتُمْ	yet	ثُمَّ	distress	كَرْبٍ
				associate partners with Allah	تُشْرِكُونَ

Translit	<i>Quli Allāhu Yunajjikum Minhā Wa Min Kulli Karbin Thumma 'Antum Tushrikūna</i>
AhmedAli	کہ دو اللہ تمہیں اس سے اور ہر سختی سے بچاتا ہے تم پھر بھی شرک کرتے ہو
Jalandhry	کہو کہ خدا ہی تم کو اس (بتیگی) سے اور ہر سختی سے نجات بخشتا ہے۔ پھر (تم) اس کے ساتھ شرک کرتے ہو
YusufAli	Say: "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"
M.Khan	Say (O Muhammad SAW): "Allāh rescues you from this and from all (other) distresses, and yet you worship others besides Allāh."
Pickthal	Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.
Shakir	Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿65﴾

قُلْ	هُوَ	He	الْقَادِرُ	(is) the Powerful
عَلَىٰ	أَنْ	that	يَبْعَثُ	He sends
عَلَيْكُمْ	عَذَابًا	torment	مِّنْ	from
فَوْقَكُمْ	أَوْ	or	مِّنْ	from
تَحْتِ	أَرْجُلِكُمْ	your feet	أَوْ	or
يَلْبِسَكُمْ	شِيْعًا	mutual discord	وَيُذِيقَ	and lets taste
بَعْضَكُمْ	بَأْسَ	violence	بَعْضٍ ۚ	(of) one another
انظُرْ	كَيْفَ	how	نُصَرِّفُ	variously We explain
الْآيَاتِ	لَعَلَّهُمْ	so that they may	يَفْقَهُونَ	understand

Translit	<i>Qul Huwa Al-Qādiru `Alā `An Yab`atha `Alaykum `Adhābāan Min Fawqikum `Aw Min Tahti `Arjulikum `Aw Yalbisakum Shiya`āan Wa Yudhīqa Ba`ḍakum Ba'sa Ba`ḍin Anẓur Kayfa Nuṣarriḥu Al-`Āyāti La'allahum Yafqahūna</i>
AhmedAli	کہ دوہ اس پر قادر ہے کہ تم پر عذاب اوپر سے بھیجے یا تمہارے پاؤں کے نیچے سے یا تمہیں مختلف فرقے کر کے ٹکڑے اور ایک کو دوسرے کی لڑائی کا مزہ چکھا دے دیکھو ہم کس طرح مختلف طریقوں سے دلائل بیان کرتے ہیں تاکہ وہ سمجھ جائیں
Jalandhry	کہ دو کہ وہ (اس پر بھی) قدرت رکھتا ہے کہ تم پر اوپر کی طرف سے یا تمہارے پاؤں کے نیچے سے عذاب بھیجے یا تمہیں فرقہ فرقہ کر دے اور ایک کو دوسرے (سے) لڑا کر آپس کی لڑائی کا مزہ چکھا دے۔ دیکھو ہم اپنی آیتوں کو کس کس طرح بیان کرتے ہیں تاکہ یہ لوگ سمجھیں
YusufAli	Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance— each from the other." See how We explain the Signs by various (symbols) that they may understand.
M.Khan	Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.
Pickthal	Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.
Shakir	Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿66﴾

وَكَذَّبَ	بِهٖ	and have denied	قَوْمُكَ	your people
وَهُوَ	الْحَقُّ ۚ	and	قُلْ	say

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

اَسْتُ	I am not	عَلَيْكُمْ	over you	بُوكِيلٍ	a supervisor
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Translit	Wa Kadhdhaba Bihi Qawmuka Wa Huwa Al-Ĥaqqu Qul Lastu `Alaykum Biwakīlin
AhmedAli	اور تیری قوم نے اسے جھٹلایا ہے حالانکہ وہ حق ہے کہ دو میں تمہارا ذمہ دار نہیں بنایا گیا
Jalandhry	اور اس (قرآن) کو تمہاری قوم نے جھٹلایا حالانکہ وہ سراسر حق ہے۔ کہہ دو کہ میں تمہارا داروغہ نہیں ہوں
YusufAli	But thy people reject this, though it is the Truth. Say: "Not mine is the responsibility for arranging your affairs;
M.Khan	But your people (O Muhammad SAW) have denied it (the Qur'ân) though it is the truth. Say: "I am not a Wakil (guardian) over you."
Pickthal	Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.
Shakir	And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

لِكُلِّ	for every	نَبَاٍ	news	مُسْتَقَرٌّ ۖ	(is) a fixed time
وَسَوْفَ	and soon	تَعْلَمُونَ	you shall know (it)		

Translit	Likulli Naba'in Mustaqarrun Wa Sawfa Ta'lamūna
AhmedAli	ہر خبر کے ظاہر ہونے کا ایک وقت مقرر ہے اور عنقریب جان لو گے
Jalandhry	ہر خبر کے لئے ایک وقت مقرر ہے اور تم کو عنقریب معلوم ہو جائے گا
YusufAli	"For every Message is a limit of time and soon shall ye know it."
M.Khan	For every news there is a reality and you will come to know.
Pickthal	For every announcement there is a term, and ye will come to know.
Shakir	For every prophecy is a term, and you will come to know (it).

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

وَإِذَا	and when	رَأَيْتَ	you see	الَّذِينَ	those who
يَخُوضُونَ	are engaged	فِي	in	آيَاتِنَا	Our Signs
فَأَعْرِضْ	turn away	عَنْهُمْ	from them	حَتَّىٰ	until
يَخُوضُوا	they are engaged	فِي	in	حَدِيثٍ	a talk
غَيْرِهِ ۚ	other than that	وَإِمَّا	and if	يُنْسِيَنَّكَ	causes you to forget
الشَّيْطَانُ	Satan	فَلَا	then do not	تَقْعُدْ	you sit
بَعْدَ	after	الذِّكْرَىٰ	the remembrance	مَعَ	with

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

	wrong-doers	الظَّالِمِينَ	the people	الْقَوْمِ
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Translit	<i>Wa 'Idhā Ra'ayta Al-Ladhīna Yakhūdūna Fī 'Āyātīnā Fa'a`riḍ `Anhum Ḥattā Yakhūdū Fī Ḥadīthin Ghayrihi Wa 'Immā Yunsiyannaka Ash-Shayṭānu Falā Taq`ud Ba`da Adh-Dhikrā Ma`a Al-Qawmi Aẓ-Ẓālimīna</i>
AhmedAli	اور جب تو ان لوگوں کو دیکھے جو ہماری آیتوں میں جھگڑتے ہیں تو ان سے الگ ہو جا یہاں تک کہ کسی اور بات میں بحث کرنے لگیں اور اگر تجھے شیطان بھلا دے تو یاد آنے کے بعد ظالموں کے پاس نہ بیٹھ
Jalandhry	اور جب تم ایسے لوگوں کو دیکھو جو ہماری آیتوں کے بارے میں بیہودہ بکواس کر رہے ہوں تو ان سے الگ ہو جا یہاں تک کہ اور باتوں میں مصروف ہو جائیں۔ اور اگر (یہ بات) شیطان تمہیں بھلا دے تو یاد آنے پر ظالم لوگوں کے ساتھ نہ بیٹھو
YusufAli	When thou seest men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.
M.Khan	And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).
Pickthal	And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.
Shakir	And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

those who	الَّذِينَ	on	عَلَى	and (there is) not	وَمَا
their account	حِسَابِهِمْ	(from)	مِنْ	fear Allah	يَتَّقُونَ
remembrance	ذِكْرٌ	but	كِنْ	anything	مِنْ شَيْءٍ
		fear Allah	يَتَّقُونَ	so that they may	لَعَلَّهُمْ

Translit	<i>Wa Mā `Alā Al-Ladhīna Yattaqūna Min Ḥisābihim Min Shay'in Wa Lakin Dhikrā La`allahum Yattaqūna</i>
AhmedAli	اور جھگڑنے والوں کے حساب میں سے پرہیزگاروں کے ذمہ کوئی چیز نہیں لیکن نصیحت کرنی ہے شاید کہ وہ ڈر جائیں
Jalandhry	اور پرہیزگاروں پر ان لوگوں کے حساب کی کچھ بھی جواب دہی نہیں ہاں نصیحت تاکہ وہ بھی پرہیزگار ہوں
YusufAli	On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.
M.Khan	Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Quran). [The provision of this Verse was abrogated by the Verse 4:140]
Pickthal	Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil).
Shakir	And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ وَذَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۚ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۚ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿70﴾

took	اتَّخَذُوا	those who	الَّذِينَ	and leave alone	وَذَرِ
and pastime	وَلَهْوًا	(as) a play	لَعِبًا	their religion	دِينَهُمْ
(of this) world	الدُّنْيَا ۚ	life	الْحَيَاةُ	and beguiled (deceived) them	وَعَرَّتْهُمُ
lest	أَنْ	with it	بِهِ	but remind (them)	وَذَكَّرَ
for what	بِمَا	a soul	نَفْسٌ	is caught	تُبْسَلَ
for it	لَهَا	neither (will be)	لَيْسَ	it has earned	كَسَبَتْ
a protector	وَلِيٍّ	Allah	اللَّهِ	besides	مِنْ دُونِ
and even if	وَإِنْ	an intercessor	شَفِيعٌ	nor	وَلَا
ransom	عَدْلٍ	every	كُلِّ	it offers ransom	تَعْدِلْ
from him	مِنْهَا ۚ	it will be accepted	يُؤْخَذُ	not	لَا
are caught	أُبْسِلُوا	those who	الَّذِينَ	these are	أُولَٰئِكَ
for them (is)	لَهُمْ	they earned	كَسَبُوا ۚ	for what	بِمَا
boiling water	حَمِيمٍ	of	مِنْ	a drink	شَرَابٌ
because	بِمَا	a painful	أَلِيمٌ	and torment	وَعَذَابٌ
		disbelieve	يَكْفُرُونَ	they used to	كَانُوا

Translit	Wa Dhari Al-Ladhīna Attakhadhū Dīnahum La`ibāan Wa Lahwan Wa Gharrat/humu Al-Ĥayāatu Ad-Dunyā Wa Dhakkir Bihi `An Tubsala Nafsun Bimā Kasabat Laysa Lahā Min DūniAllāhi Wa Līyun Wa Lā Shafi`un Wa `In Ta`dil Kulla `Adlin Lā Yu`ukhadh Minhā `Ulā`ika Al-Ladhīna `Ubsilū Bimā Kasabū Lahum Sharābun Min Ĥamīmin Wa `Adhābun `Alīmun Bimā Kānū Yakfurūna
AhmedAli	اور انہیں چھوڑ دو جنہوں نے اپنے دین کو کھیل اور تماشا بنا رکھا ہے اور دنیا کی زندگی نے انہیں دھوکہ دیا ہے اور انہیں قرآن سے نصیحت کرتا تاکہ کوئی اپنے کیے میں گرفتار نہ ہو جائے کہ اس کے لیے اللہ کے سوا کوئی دوست اور سفارش کرنے والا نہ ہوگا اور اگر دنیا بھر کا معاوضہ بھی دے گا تب بھی اس سے نہ لیا جائے گا یہی وہ لوگ ہیں جو اپنے کیے میں گرفتار ہوئے ان کے پینے کے لیے گرم پانی ہوگا اور ان کے کفر کے بدلہ میں دردناک عذاب ہوگا
Jalandhry	اور جن لوگوں نے اپنے دین کو کھیل اور تماشا بنا رکھا ہے اور دنیا کی زندگی نے ان کو دھوکے میں ڈال رکھا ہے ان سے کچھ کام نہ رکھو ہاں اس (قرآن) کے ذریعے سے نصیحت کرتے رہو تاکہ (قیامت کے دن) کوئی اپنے اعمال کی سزا میں ہلاکت میں نہ ڈالا جائے (اس روز) خدا کے سوا نہ تو کوئی اس کا دوست ہوگا اور نہ سفارش کرنے والا۔ اور اگر وہ ہر چیز (جو روئے زمین پر ہے بطور) معاوضہ دینا چاہے تو وہ اس سے قبول نہ ہو یہی لوگ ہیں کہ اپنے اعمال کے وبال

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

	میں ہلاکت میں ڈالے گئے ان کے لئے پینے کو کھوتا ہوا پانی اور دکھ دینے والا عذاب ہے اس لئے کہ کفر کرتے تھے
Yusuf Ali	Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment one most grievous: for they persisted in rejecting Allah.
M. Khan	And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.
Pickthal	And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no friend nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.
Shakir	And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.

قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي
 اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتَظِرْنَا ۚ قُلْ إِنَّ هُدَى
 اللَّهِ هُوَ الْهُدَى ۚ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿71﴾

others besides	مِنْ دُونِ	shall we invoke	أَدْعُو	say	قُلْ
(can) neither	لَا	that	مَا	Allah	اللَّهُ
(can) harm us	يَضُرُّنَا	nor	وَلَا	benefit us	يَنْفَعُنَا
our heels	أَعْقَابِنَا	on	عَلَى	and shall we turn	وَنُرَدُّ
has guided us	هَدَانَا	when	إِذْ	after	بَعْدَ
whom misled	اسْتَهْوَتْهُ	like the one	كَالَّذِي	Allah	اللَّهُ
the earth	الْأَرْضِ	in	فِي	the devils	الشَّيَاطِينُ
companions	أَصْحَابٌ	he has	لَهُ	confused	حَيْرَانَ
the guidance	الْهُدَى	to	إِلَى	who call him	يَدْعُونَهُ
indeed	إِنَّ	say	قُلْ	come to us	انْتَظِرْنَا ۚ
is the	هُوَ	(of) Allah	اللَّهُ	guidance	هُدَى
that we submit	لِنُسَلِّمَ	and we have been commanded	وَأْمُرْنَا	guidance	الْهُدَى ۚ

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

		(of) the worlds	الْعَالَمِينَ	to Lord	لَرَّبِّ
Translit	Qul 'Anad`ū Min Dūni Allāhi Mā Lā Yanfa`unā Wa Lā Yaḍurrunā Wa Nuraddu `Alā'A`qābinā Ba`da 'Idh Hadānā Allāhu Kālladhī Astahwat/hu Ash-Shayāfīnu Fī Al-'Arḍi Ḥayrāna Lahu 'Aṣḥābun Yad`ūnahu 'Ilā Al-Hudā A'tinā Qul 'Inna Hudā Allāhi Huwa Al-Hudā Wa 'Umirnā Linuslima Lirabbi Al-'Ālamīna				
AhmedAli	انہیں کہہ دو کہ کیا ہم اللہ کے سوا انہیں پکاریں جو ہمیں نہ نفع پہنچا سکیں اور نہ نقصان دے سکیں اور کیا ہم اللہ کے بعد کہ اللہ نے ہمیں سیدھی راہ دکھائی ہے اس شخص کی طرح جسے جنگل میں جنوں نے راستہ بھلا دیا ہو جب کہ وہ حیران ہو اس کے ساتھی اسے راستے کی طرف بلاتے ہوں کہ ہمارے پاس چلا آ کہہ دو اللہ نے جو راہ بتلائی وہی سیدھی ہے اور ہمیں حکم دیا گیا ہے کہ ہم پروردگار عالم کے تابع رہیں				
Jalandhry	کہو۔ کیا ہم خدا کے سوا ایسی چیز کو پکاریں جو نہ ہمارا بھلا کر سکے نہ برا۔ اور جب ہم کو خدا نے سیدھا راستہ دکھا دیا تو (کیا) ہم اللہ کے پائوں پھر جائیں؟ (پھر ہماری ایسی مثال ہو) جیسے کسی کو جنات نے جنگل میں بھلا دیا ہو (اور وہ) حیران (ہو رہا ہو) اور اس کے کچھ رفیق ہوں جو اس کو راستے کی طرف بلاتے ہیں کہ ہمارے پاس چلا آ۔ کہہ دو کہ رستہ تو وہی ہے جو خدا نے بتایا ہے۔ اور ہمیں تو یہ حکم ملا ہے کہ ہم خدا کے رب العالمین کے فرمانبردار ہوں				
YusufAli	Say: "Shall we indeed call on others besides Allah— things that can do us neither good nor harm— and turn on our heels after receiving guidance from Allah— like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling `Come to us' (vainly) guiding him to the Path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;—				
M.Khan	Say (O Muhammad SAW): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? - like one whom the Shayātin (devils) have made to go astray, in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Ālamīn (mankind, jinn and all that exists);				
Pickthal	Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,				
Shakir	Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.				

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

prayer	الصَّلَاةَ	offer	أَقِيمُوا	and to	وَأَنْ
Whom	الَّذِي	and (it is) He	وَهُوَ	and fear Him	وَاتَّقُوهُ ۚ
		you shall be gathered	تُحْشَرُونَ	to (Him)	إِلَيْهِ

Translit	Wa 'An 'Aqīmū Aṣ-Ṣalāata Wa Attaqūhu Wa Huwa Al-Ladhī 'Ilayhi Tuḥsharūna				
AhmedAli	اور یہ کہ نماز قائم رکھو اور اللہ سے ڈرتے رہو وہی ہے جس کے سامنے اکٹھے کیے جاؤ گے				
Jalandhry	اور یہ (بھی) کہ نماز پڑھتے رہو اور اس سے ڈرتے رہو۔ اور وہی تو ہے جس کے پاس تم جمع کئے جاؤ گے				
YusufAli	"To establish regular prayers and to fear Allah; for it is to him that we shall be gathered together."				
M.Khan	And to perform As-Salāt (Iqāmat-as-Salāt)", and to be obedient to Allāh and fear Him, and it is He to Whom				

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	you shall be gathered.
Pickthal	And to establish worship and ward off (evil), and He it is unto Whom ye will be gathered.
Shakir	And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿73﴾

created	خَلَقَ	Who	الَّذِي	and (it is) He	وَهُوَ
in truth	بِالْحَقِّ ۚ	and the earth	وَالْأَرْضَ	the heavens	السَّمَاوَاتِ
be	كُنْ	He will say	يَقُولُ	and (on the) Day (of Resurrection)	وَيَوْمَ
(is) the truth	الْحَقُّ ۚ	His Word	قَوْلُهُ	and it shall become	فَيَكُونُ ۚ
(on the) Day (when)	يَوْمَ	the dominion	الْمُلْكُ	and His will be	وَلَهُ
the trumpet	الصُّورِ ۚ	(in)	فِي	will be blown	يُنْفَخُ
and the visible	وَالشَّهَادَةِ ۚ	(of) the invisible	الْغَيْبِ	All-Knower	عَالِمُ
the All-Aware	الْخَبِيرِ	(is) the All-Wise	الْحَكِيمُ	and He	وَهُوَ

Translit	Wa Huwa Al-Ladhī Khalaqa As-Samāwātī Wa Al-'Arḍa Bil-Ĥaqqi Wa Yawma Yaqūlu KunFayakūnu Qawluhu Al-Ĥaqqu Wa Lahū Al-Mulku Yawma Yunfakhu Fī Aṣ-Ṣūri `ĀlimuAl-Ghaybi Wa Ash-Shahādati Wa Huwa Al-Ĥakīmu Al-Khabīr
AhmedAli	اور وہی ہے جس نے آسمانوں اور زمین کو ٹھیک طور پر بنایا ہے اور جس دن کہے گا کہ ہو جا تو وہ ہو جائے گا اس کی بات سچی ہے جس دن صور میں پھونکا جائے گا تو اسی کی بادشاہی ہوگی چھی اور ظاہر باتوں کا جاننے والا ہے اور وہی حکمت والا نبردار ہے
Jalandhry	اور وہی تو ہے جس نے آسمانوں اور زمین کو تدبیر سے پیدا کیا ہے۔ اور جس دن وہ فرمائے گا کہ ہو جا تو (حشر برپا) ہو جائے گا۔ اس کا ارشاد برحق ہے۔ اور جس دن صور پھونکا جائے گا (اس دن) اسی کی بادشاہت ہوگی۔ وہی پوشیدہ اور ظاہر (سب) کا جاننے والا ہے اور وہی دانہ اور نبردار ہے
YusufAli	It is He Who created the heavens and the earth in True (proportions): the day He saith "Be" Behold! it is. His Word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the Unseen as well as that which is open. For He is the Wise, well acquainted (with all things).
M.Khan	It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", - and it is! His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).
Pickthal	He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware.
Shakir	And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۖ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

﴿74﴾

Abraham	إِبْرَاهِيمُ	said	قَالَ	and (remember) when	وَإِذْ
do you take	أَتَتَّخِذُ	Azar	آزَرَ	to his father	لِأَبِيهِ
verily I	إِنِّي	as gods	آلِهَةً ۖ	idols	أَصْنَامًا
in	فِي	and your people	وَقَوْمَكَ	see you	أَرَاكَ
		manifest	مُبِينٍ	error	ضَلَالٍ

Translit	Wa 'Idh Qāla 'Ibrāhīmu Li'abīhi 'Āzara 'Atattakhidhu 'Aṣnāmān 'Ālihātān 'Innī 'Arāka Wa Qawmaka Fī Ḍalālīn Mubīnīn				
AhmedAli	اور یاد کر جب ابراہیم نے اپنے باپ آزر سے کہا کیا بتوں کو خدا جانتا ہے میں تجھے اور تیرے قوم کو صریح گمراہی میں دیکھتا ہوں				
Jalandhry	اور (وہ وقت بھی یاد کرنے کے لائق ہے) جب ابراہیم نے اپنے باپ آزر سے کہا کہ تم بتوں کو کیا معبود بناتے ہو۔ میں دیکھتا ہوں کہ تم اور تمہاری قوم صریح گمراہی میں ہو				
YusufAli	Lo! Abraham said to his father Azar: "Takest thou idols for gods? for I see thee and thy people in manifest error."				
M.Khan	And (remember) when Ibrāhim (Abraham) said to his father Azar: "Do you take idols as ālihāh (gods)? Verily, I see you and your people in manifest error."				
Pickthal	(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.				
Shakir	And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.				

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿75﴾

Abraham	إِبْرَاهِيمَ	We showed	نُرِي	and thus	وَكَذَلِكَ
and the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ	kingdom	مَلَكُوتَ
the firm believers	الْمُوقِنِينَ	of	مِنْ	(and) so that he becomes	وَلِيَكُونَ

Translit	Wa Kadhalika Nurī 'Ibrāhīma Malakūta As-Samāwāti Wa Al-'Arḍi Wa Liyakūna Mina Al-Mūqinīna				
AhmedAli	اور ہم نے اسی طرح ابراہیم کو آسمانوں اور زمین کے عجائبات دکھائے اور تاکہ وہ یقین کرنے والوں میں سے ہو جائے				
Jalandhry	اور ہم اس طرح ابراہیم کو آسمانوں اور زمین کے عجائبات دکھانے لگے تاکہ وہ خوب یقین کرنے والوں میں ہو جائیں				
YusufAli	So also did We show Abraham the kingdom of the heavens and the earth that he might have certitude.				
M.Khan	Thus did we show Ibrāhim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty				
Pickthal	Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:				

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Shakir	And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.
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فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ الْآفِلِينَ ﴿76﴾

over him	عَلَيْهِ	outspread	جَنَّ	so when	فَلَمَّا
a star	كَوْكَبًا ۖ	he saw	رَأَى	the night	الَّيْلُ
my Lord	رَبِّي ۖ	this (is)	هَذَا	he said	قَالَ
he said	قَالَ	it set	أَفَلَ	but when	فَلَمَّا
those who set	الْآفِلِينَ	I love	أُحِبُّ	do not	لَا

Translit	<i>Falammā Janna `Alayhi Al-Laylu Ra'á Kawkabāan Qāla Hādhā Rabbī Falammā 'Afala Qāla Lā 'Uḥibbu Al-'Āfilīna</i>
AhmedAli	پھر جب رات نے اس ہر اندھیرا کیا اس نے ایک ستارہ دیکھا کہ یہ میرا رب ہے پھر جب وہ غائب ہو گیا تو کہا میں غائب ہونے والوں کو پسند نہیں کرتا
Jalandhry	(یعنی) جب رات نے ان کو (پردہ تاریکی سے) ڈھانپ لیا (تو آسمان میں) ایک ستارہ نظر پڑا۔ کہنے لگے یہ میرا پروردگار ہے۔ جب وہ غائب ہو گیا تو کہنے لگے کہ مجھے غائب ہوجانے والے پسند نہیں
YusufAli	When the night covered him over, he saw a star: he said: "This is my Lord." But when it set, he said: "I love not those that set."
M.Khan	When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
Pickthal	When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.
Shakir	So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿77﴾

the moon	الْقَمَرَ	he saw	رَأَى	and when	فَلَمَّا
this (is)	هَذَا	he said	قَالَ	rising	بَازِغًا
it set	أَفَلَ	but when	فَلَمَّا	my Lord	رَبِّي ۖ
did not	لَمْ	if	لَئِنْ	he said	قَالَ
surely I would have become	لَأَكُونَنَّ	my Lord	رَبِّي	guide me	يَهْدِنِي
who go astray	الضَّالِّينَ	the people	الْقَوْمِ	among	مِنْ

Translit	<i>Falammā Ra'á Al-Qamara Bāzighāan Qāla Hādhā Rabbī Falammā 'Afala Qāla La'in LamYahdinī Rabbī La'akūnanna Mina Al-Qawmi Aḍ-Ḍāllīna</i>
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AhmedAli	پھر جب پاند کو چمکتا ہوا دیکھا کہ یہ میرا رب ہے پھر جب وہ غائب ہو گیا تو کہا اگر مجھے میرا رب ہدایت نہ کرے گا تو میں ضرور گمراہوں میں سے ہو جاؤں گا
Jalandhry	پھر جب پاند کو دیکھا کہ چمک رہا ہے تو کہنے لگے یہ میرا پروردگار ہے۔ لیکن جب وہ بھی پھپھ گیا تو بول اٹھے کہ میرا پروردگار مجھے سیدھا رستہ نہیں دکھائے گا تو میں ان لوگوں میں ہو جاؤں گا جو بھٹک رہے ہیں
YusufAli	When he saw the moon rising in splendour, He said: "This is my Lord." but when the moon set he said: "Unless my Lord guide me I shall surely be among those who go astray."
M.Khan	When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."
Pickthal	And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.
Shakir	Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

the sun	الشَّمْسُ	he saw	رَأَى	and when	فَلَمَّا
this (is)	هَذَا	he said	قَالَ	rising	بَازِغَةً
the largest	أَكْبَرُ ۖ	this (is)	هَذَا	my Lord	رَبِّي
he said	قَالَ	it set	أَفَلَتْ	but when	فَلَمَّا
free	بَرِيءٌ	verily I (am)	إِنِّي	O my people	يَا قَوْمِ
		you associate (with Allah)	تُشْرِكُونَ	from what	مِمَّا

Translit	<i>Falammā Ra'ā Ash-Shamsa Bāzighatan Qāla Hādhā Rabbī Hādhā 'Akbaru Falammā 'Aflat Qāla Yā Qawmi 'Innī Barī'un Mimmā Tushrikūna</i>
AhmedAli	پھر جب آفتاب کو چمکتا ہوا دیکھا کہ یہ میرا رب ہے یہ سب سے بڑا ہے پھر جب وہ غائب ہو گیا کہ اے میری قوم میں ان سے بیزار ہوں جنہیں تم اللہ کا شریک بناتے ہو
Jalandhry	پھر جب سورج کو دیکھا کہ جگمگا رہا ہے تو کہنے لگے میرا پروردگار یہ ہے یہ سب سے بڑا ہے۔ مگر جب وہ بھی غروب ہو گیا تو کہنے لگے لوگو! بن چیزوں کو تم (خدا کا) شریک بناتے ہو میں ان سے بیزار ہوں
YusufAli	When he saw the sun rising in (splendour) he said: "This is my Lord; this is the greatest (of all)." But when the sun set he said: "O my people! I am free from your (guilt) of giving partners to Allah."
M.Khan	When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allāh)."
Pickthal	And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).
Shakir	Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).

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إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿79﴾

my face	وَجْهِيَ	turned	وَجَّهْتُ	verily I (have)	إِنِّي
the heavens	السَّمَاوَاتِ	originated (created)	فَطَرَ	to He Who	لِلَّذِي
and not	وَمَا	exclusively	حَنِيفًا ۖ	and the earth	وَالْأَرْضَ
polytheists	الْمُشْرِكِينَ	of	مِنْ	I am	أَنَا

Translit	'Innī Wajjahtu Wajhiya Lilladhī Faṭara As-Samāwāti Wa Al-'Arḍa Ḥanīfāan Wa Mā 'Anā Mina Al-Mushrikīna
AhmedAli	سب سے ایک سو ہو کر میں نے اپنے منہ کو اسی کی طرف متوجہ کیا جس نے آسمان اور زمین بنائی اور میں شرک کرنے والوں میں سے نہیں ہوں
Jalandhry	میں نے سب سے یکسو ہو کر اپنے تئیں اسی ذات کی طرف متوجہ کیا جس نے آسمانوں اور زمین کو پیدا کیا ہے اور میں مشرکوں میں سے نہیں ہوں
YusufAli	"For me, I have set my face, firmly and truly, toward Him Who created the heavens and the earth, and never shall I give partners to Allah."
M.Khan	Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islāmic Monotheism, i.e. worshipping none but Allāh Alone) and I am not of Al-Mushrikūn (see V.2:105)".
Pickthal	Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.
Shakir	Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۚ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ

رَبِّي شَيْئًا ۚ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۚ أَفَلَا تَتَذَكَّرُونَ ﴿80﴾

he said	قَالَ	his people	قَوْمُهُ ۚ	and disputed with him	وَحَاجَّهُ
Allah	اللَّهِ	about	فِي	do you dispute with me	أَتُحَاجُّونِي
I fear	أَخَافُ	and do not	وَلَا	and He has guided me	وَقَدْ هَدَانِ ۚ
with Him	بِهِ	you associate	تُشْرِكُونَ	what	مَا
wills	يَشَاءَ	that	أَنْ	except	إِلَّا
comprehends	وَسِعَ	anything	شَيْئًا ۚ	my Lord	رَبِّي
thing	شَيْءٍ	every	كُلِّ	my Lord	رَبِّي
will you remember	تَتَذَكَّرُونَ	then not	أَفَلَا	(in His) Knowledge	عِلْمًا ۚ

Translit	Wa Ḥājjahu Qawmuhu Qāla 'Atuhājjūnī Fī Allāhi Wa Qad Hadāni Wa Lā 'Akhāfu Mā Tushrikūna Bihi 'Illā 'An Yashā'a Rabbī Shay'āan Wasi'a Rabbī Kulla Shay'in 'Ilmāan 'Afalā Tatadhakkarūna
AhmedAli	اور اس کی قوم نے اس سے جھگڑا کیا اس نے کہا کیا تم مجھ سے اللہ کے ایک ہونے میں جھگڑتے ہو اور اس نے میری رہنمائی کی ہے اور جنہیں تم شریک

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Sura # 6 – 165 Verses - Makkah

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	کرتے ہو میں ان سے نہیں ڈرتا مگر یہ کہ میرا رب مجھے کوئی تکلیف پہنچانا چاہے میرے رب نے علم کے لحاظ سے سب چیزوں پر احاطہ کیا ہوا ہے کیا تم سوچتے نہیں
Jalandhry	اور ان کی قوم ان سے بحث کرنے لگی تو انہوں نے کہا کہ تم مجھ سے خدا کے بارے میں (کیا) بحث کرتے ہو اس نے تو مجھے سیدھا راستہ دکھا دیا ہے۔ اور جن چیزوں کو تم اس کا شریک بناتے ہو میں ان سے نہیں ڈرتا۔ ہاں جو میرا پروردگار چاہے۔ میرا پروردگار اپنے علم سے ہر چیز پر احاطہ کئے ہوئے ہے۔ کیا تم خیال نہیں کرتے۔
Yusuf Ali	His people disputed with him. He said: "(come) ye to dispute with me, about Allah when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowledge all things: will ye not (yourselves) be admonished?"
M. Khan	His people disputed with him. He said: "Do you dispute with me concerning Allāh while He has guided me, and I fear not those whom you associate with Him (Allāh) in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?"
Pickthal	His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set up beside Him unless my Lord willeth aught. My Lord includeth all things in His knowledge. Will ye not then remember?"
Shakir	And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۚ فَآيُ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۚ إِنَّ كُنْتُمْ تَعْلَمُونَ ﴿81﴾

what	مَا	I should fear	أَخَافُ	and how	وَكَيْفَ
you fear	تَخَافُونَ	and do not	وَلَا	you associate with Allah	أَشْرَكْتُمْ
with Allah	بِاللَّهِ	associate (others)	أَشْرَكْتُمْ	that you	أَنَّكُمْ
He send down	يُنَزِّلُ	did not	لَمْ	what	مَا
any authority	سُلْطَانًا ۚ	to you	عَلَيْكُمْ	for it	بِهِ
has more right	أَحَقُّ	(of) the two parties	الْفَرِيقَيْنِ	then which	فَآيُ
you	كُنْتُمْ	if	إِنْ	to security	بِالْأَمْنِ ۚ
				know	تَعْلَمُونَ

Translit	Wa Kayfa 'Akhāfu Mā 'Ashraktum Wa Lā Takhāfūna 'Annakum 'Ashraktum Billāhi Mā Lam Yunazzil Bihi 'Alaykum Sulṭānāan Fa'ayyu Al-Farīqayni 'Ahaqu Bil-'Amni 'In Kuntum Ta'lamūna
Ahmed Ali	اور تمہارے شریکوں سے کیوں ڈروں حالانکہ تم اس بات سے نہیں ڈرتے کہ اللہ کا شریک ٹھہراتے ہو اس چیز کو جس کی اللہ نے تم پر کوئی دلیل نہیں اتاری اگر تم کو کچھ سمجھ ہے تو (بتاؤ) دونوں جماعتوں میں سے امن کا زیادہ مستحق کون ہے
Jalandhry	بھلا میں ان چیزوں سے جن کو تم (خدا کا) شریک بناتے ہو کیونکر ڈروں جب کہ تم اس سے نہیں ڈرتے کہ خدا کے ساتھ شریک بناتے ہو جس کی اس نے

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	کوئی سدا نازل نہیں کی۔ اب دونوں فریق میں سے کون سا فریق امن (اور جمعیت خاطر) کا مستحق ہے۔ اگر سمجھ رکھتے ہو (تو بتاؤ)
YusufAli	"How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (Tell me) if ye know.
M.Khan	And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."
Pickthal	How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge.
Shakir	And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

and did not	وَلَمْ	believed	آمَنُوا	those who	الَّذِينَ
with wrong-doing	بِظُلْمٍ	their belief	إِيمَانَهُمْ	obscure (confuse)	يَلْبِسُوا
the security	الْأَمْنُ	for them (is)	لَهُمْ	those	أُولَٰئِكَ
		(are) the guided	مُهْتَدُونَ	and they	وَهُمْ

Translit	Al-Ladhîna 'Āmanū Wa Lam Yalbisū 'Īmānahum Biẓulmin 'Ulā'ika Lahumu Al-'Amnu Wa HumMuhtadūna
AhmedAli	جو لوگ ایمان لائے اور انہوں نے اپنے ایمان میں شرک نہیں ملا یا امن انہیں کے لیے ہے اور وہی راہ راست پر ہیں
Jalandhry	جو لوگ ایمان لائے اور اپنے ایمان کو (شرک کے) ظلم سے مخلوط نہیں کیا ان کے امن (اور جمعیت خاطر) ہے اور وہی ہدایت پانے والے ہیں
YusufAli	"It is those who believe and mix not their beliefs with wrong— that are (truly) in security, for they are on (right) guidance."
M.Khan	It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.
Pickthal	Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.
Shakir	Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

﴿٨٣﴾

which We gave (to)	آتَيْنَاهَا	Our Argument	حُجَّتُنَا	and that (was)	وَتِلْكَ
his people	قَوْمِهِ ۚ	against	عَلَىٰ	Abraham	إِبْرَاهِيمَ
whom	مِّنْ	(in) ranks	دَرَجَاتٍ	We raise	نَرْفَعُ
your Lord	رَبِّكَ	indeed	إِنَّ	We will	نَشَاءُ ۚ

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		All-Knowing	عَلِيمٌ (is) All-Wise	حَكِيمٌ
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Translit	<i>Wa Tilka Hujjatunā 'Ātaynāhā 'Ibrāhīma 'Alā Qawmihi Narfa`u Darajātīn Man Nashā'u 'Inna Rabbaka Ḥakīmūn `Alīmūn</i>
AhmedAli	اور یہ ہماری دلیل ہے کہ ہم نے ابراہیم کو اس کی قوم کے مقابلہ میں دی تھی ہم جس کے پائیں درجے بلند کرتے ہیں بے شک تیرا رب حکمت والا جاننے والا ہے
Jalandhry	اور یہ ہماری دلیل تھی جو ہم نے ابراہیم کو ان کی قوم کے مقابلے میں عطا کی تھی۔ ہم جس کے پائے میں درجے بلند کر دیتے ہیں۔ بے شک تمہارا پروردگار دانا اور خبردار ہے
YusufAli	That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.
M.Khan	And that was Our Proof which We gave Ibrāhim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.
Pickthal	That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.
Shakir	And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ
وَسُلَيْمَانَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

Isaac	إِسْحَاقَ	upon him	لَهُ	and We bestowed	وَوَهَبْنَا
We guided	هَدَيْنَا ۚ	each of them	كُلًّا	and Jacob	وَيَعْقُوبَ ۚ
before (that)	مِنْ قَبْلُ ۚ	We guided (him)	هَدَيْنَا	and Noah	وَنُوحًا
David	دَاوُودَ	his progeny	ذُرِّيَّتِهِ	and among	وَمِنْ
and Joseph	يُوسُفَ	and Job	وَأَيُّوبَ	and Solomon	وَسُلَيْمَانَ
and thus	وَكَذَٰلِكَ	and Aaron	وَهَارُونَ ۚ	and Moses	وَمُوسَىٰ
		the good-doers	الْمُحْسِنِينَ	We reward	نَجْزِي

Translit	<i>Wa Wahabnā Lahu 'Ishāqa Wa Ya`qūba Kullāan Hadaynā Wa Nūḥāan Hadaynā Min Qablu Wa Min Dhurrīyatihi Dāwūda Wa Sulaymāna Wa 'Ayyūba Wa Yūsufa Wa Mūsā Wa Hārūna Wa Kadhalika Najzī Al-Muḥsinīna</i>
AhmedAli	اور ہم نے ابراہیم کو اسحاق اور یعقوب بخشا ہم نے سب کو ہدایت دی اور اس سے پہلے ہم نے نوح کو ہدایت دی اور اس کی اولاد میں سے داؤد اور سلیمان اور ایوب اور یوسف اور موسیٰ اور ہارون میں اور اسی طرح ہم نیکو کاروں کو بدلہ دیتے ہیں
Jalandhry	اور ہم نے ان کو اسحاق اور یعقوب بخشے۔ (اور) سب کو ہدایت دی۔ اور پہلے نوح کو بھی ہدایت دی تھی اور ان کی اولاد میں سے داؤد اور سلیمان اور ایوب اور یوسف اور موسیٰ اور ہارون کو بھی۔ اور ہم نیک لوگوں کو ایسا ہی بدلا دیا کرتے ہیں
YusufAli	We gave him Isaac and Jacob: all (three) We guided: and before him We guided Noah, and among his progeny,

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	David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:
M.Khan	And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dawûd (David), Sulaimân (Solomon), Ayub (Job), Yûsuf (Joseph), Mûsa (Moses), and Hârûn (Aaron). Thus do We reward the Al-Muhsinun (the good-doers. See the foot note of V.9:120).
Pickthal	And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.
Shakir	And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ ۖ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

and Jesus	وَعِيسَىٰ	and John	وَيَحْيَىٰ	and Zacharia	وَزَكَرِيَّا
of	مِّنَ	all (were)	كُلٌّ	and Elias	وَإِيلَاسَ ۖ
				the righteous	الصَّالِحِينَ

Translit	<i>Wa Zakariyâ Wa Yahyâ Wa 'Isâ Wa 'Ilyâsa Kullun Mina Aş-Şālihīna</i>
AhmedAli	اور زکریا اور یحییٰ اور عیسیٰ اور الیاس سب نیکو کاروں سے ہیں
Jalandhry	اور زکریا اور یحییٰ اور عیسیٰ اور الیاس کو بھی۔ یہ سب نیکو کار تھے
YusufAli	And Zakariya and John and Jesus and Elias: all in the ranks of the Righteous:
M.Khan	And Zakariyâ (Zachariya), and Yahya (John) and 'Isâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous.
Pickthal	And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.
Shakir	And Zakariya and Yahya and Isa and Ilyas; every one was of the good;

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۖ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾

and Jonah	وَيُونُسَ	and Elisha	وَالْيَسَعَ	and Ishmael	وَإِسْمَاعِيلَ
We favoured	فَضَّلْنَا	and all	وَكُلًّا	and Lot	وَلُوطًا ۖ
		the worlds	الْعَالَمِينَ	over	عَلَىٰ

Translit	<i>Wa 'Ismâ'ila Wa Al-Yasa'a Wa Yûnus Wa Lûţāan Wa Kullāan Fadḍalnā `Alā Al-'Ālamīna</i>
AhmedAli	اور اسماعیل اور الیسع اور یونس اور لوط اور ہم نے سب کو سارے جہان والوں پر بزرگی دی
Jalandhry	اور اسماعیل اور الیسع اور یونس اور لوط کو بھی۔ اور ان سب کو جہان کے لوگوں پر فضیلت بخشی تھی
YusufAli	And Ismail and Elisha and Jonah and Lut: and to all We gave favour above the nations:
M.Khan	And Ismâ'il (Ishmael) and Al-Yas'â (Elisha), and Yûnus (Jonah) and Lut (Lot), and each one of them We preferred above the 'Ālamīn [(mankind and jinn) (of their times)].
Pickthal	And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above (Our) creatures,
Shakir	And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds:

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

and their progeny	وَذُرِّيَّاتِهِمْ	their forefathers	آبَائِهِمْ	and from	وَمِنْ
and We guided them	وَهَدَيْنَاهُمْ	and We chose them	وَاجْتَبَيْنَاهُمْ	and their brethren	وَإِخْوَانِهِمْ ۖ
the Straight	مُسْتَقِيمٍ	Way	صِرَاطٍ	to	إِلَى

Translit	<i>Wa Min 'Ābā'ihim Wa Dhurrīyātihim Wa 'Ikhwānihim Wa Ajtabaynāhum Wa Hadaynāhum 'Ilā Ṣirāṭin Mustaqīmīn</i>
AhmedAli	اور ان کے باپ دادوں اور ان کی اولاد اور ان کے بھائیوں میں سے بعضوں کو ہم نے ہدایت دی اور ہم نے انہیں پسند کیا اور سیدھی راہ پر چلایا
Jalandhry	اور بعض بعض کو ان کے باپ دادا اور اولاد اور بھائیوں میں سے بھی۔ اور ان کو برگزیدہ بھی کیا تھا اور سیدھا رستہ بھی دکھایا تھا
YusufAli	(To them) and to their fathers, and progeny and brethren: We chose them. And We guided them to a straight way.
M.Khan	And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.
Pickthal	With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.
Shakir	And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۖ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

﴿٨٨﴾

(of) Allah	اللَّهُ	guidance	هُدَىٰ	that (is)	ذَٰلِكَ
whom	مَنْ	with it	بِهِ	He guides	يَهْدِي
His slaves	عِبَادِهِ ۖ	of	مِنْ	He wills	يَشَاءُ
rendered vain	لَحِبَطَ	they associated others with Allah	أَشْرَكُوا	and if	وَلَوْ
they used to	كَانُوا	what	مَا	from them	عَنْهُمْ
				do	يَعْمَلُونَ

Translit	<i>Dhālika Hudā Allāhi Yahdī Bihi Man Yashā'u Min 'Ibādihī Wa Law 'Ashrakū Lahabiṭa 'AnhumMā Kānū Ya'malūna</i>
AhmedAli	یہ الہ کی ہدایت ہے اپنے بندوں کو جسے چاہے اس پر چلاتا ہے اور اگر یہ لوگ شرک کرتے تو البتہ جو کچھ انہوں نے کیا تھا سب کچھ ضائع ہو جاتا
Jalandhry	یہ خدا کی ہدایت ہے اس پر اپنے بندوں میں سے جسے چاہے چلائے۔ اور اگر وہ لوگ شرک کرتے تو جو عمل وہ کرتے تھے سب ضائع ہو جاتے
YusufAli	This is the Guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.
M.Khan	This is the Guidance of Allāh with which He guides whomsoever He will of His slaves. But if they had joined

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	in worship others with Allāh, all that they used to do would have been of no benefit to them.
Pickthal	Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.
Shakir	This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿89﴾

We gave (them)	آتَيْنَاهُمُ	whom	الَّذِينَ	those	أُولَئِكَ
and Prophethood	وَالنُّبُوَّةَ ۚ	and (sound) Judgement	وَالْحُكْمَ	the Book	الْكِتَابَ
in it (therein)	بِهَا	disbelieve	يَكْفُرْ	but if	فَإِنْ
We have entrusted	وَكَّلْنَا	then indeed	فَقَدْ	these	هَؤُلَاءِ
who are not	لَّيْسُوا	people	قَوْمًا	it (to)	بِهَا
		disbelievers	بِكَافِرِينَ	in it	بِهَا

Translit	'Ulā'ika Al-Ladhīna 'Ātaynāhumu Al-Kitāba Wa Al-Ĥukma Wa An-Nubūwata Fa'in Yakfur Bihā Hā'uulā' Faqad Wa Kkalnā Bihā Qawmāan Laysū Bihā Bikāfirīna
AhmedAli	یہی لوگ تھے جنہیں ہم نے کتاب اور شریعت اور نبوت دی تھی پھر اگر مکہ والے ان باتوں کو نہ مانیں تو ہم نے ان باتوں کے ماننے کے لیے ایسے لوگ مقرر کر دیے جو ان کے منکر نہیں ہیں
Jalandhry	یہ وہ لوگ تھے جن کو ہم نے کتاب اور حکم (شریعت) اور نبوت عطا فرمائی تھی۔ اگر یہ (کفار) ان باتوں سے انکار کریں تو ہم نے ان پر (ایمان لانے کے لئے) ایسے لوگ مقرر کر دیئے ہیں کہ وہ ان سے کبھی انکار کرنے والے نہیں
YusufAli	These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, behold! We shall entrust their charge to a new People who reject them not.
M.Khan	They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad SAW) who are not disbelievers therein.
Pickthal	Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.
Shakir	These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهَدَاهُمْ اَقْتَدِهٖ ۚ قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا ۖ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿90﴾

guided	هَدَى	whom	الَّذِينَ	(they are) those	أُولَئِكَ
you follow	اَقْتَدِهٖ ۚ	so their guidance	فَبِهَدَاهُمْ	Allah	اللَّهُ ۚ

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I ask you	أَسْأَلُكُمْ	do not	لَا	say	قُلْ
(is) not	إِنْ	a reward	أَجْرًا ۖ	on it	عَلَيْهِ
admonition	ذِكْرِي	but	إِلَّا	this	هُوَ
				for the worlds	لِلْعَالَمِينَ

Translit	'Ūlā'ika Al-Ladhīna Hadā Allāhu Fabihudāhumu Aqtadihi Qul Lā 'As'alukum `Alayhi 'Ajrāan 'In Huwa 'Illā Dhikrā Lil`ālamīna
AhmedAli	یہ وہ لوگ تھے جنہیں اللہ نے ہدایت دی سوتوان کے طریقہ پر چل کہہ دو میں تم سے اس پر کوئی مزدوری نہیں مانگتا یہ تو جہان والوں کے لیے محض نصیحت ہے
Jalandhry	یہ وہ لوگ ہیں جن کو خدا نے ہدایت دی تھی تو تم انہیں کی ہدایت کی پیروی کرو کہہ دو کہ میں تم سے اس (قرآن) کا صلہ نہیں مانگتا۔ یہ تو جہان کے لوگوں کے لئے محض نصیحت ہے
YusufAli	Those were the (prophets) who received Allah's guidance: Follow the guidance they received; Say: "No reward for this do I ask of you: this is no less than a Message for the nations."
M.Khan	They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Alamīn (mankind and jinn)."
Pickthal	Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.
Shakir	These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِنْ شَيْءٍ ۚ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ ۚ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۚ قُلِ اللَّهُ ۚ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

Allah	اللَّهُ	they estimate	قَدَرُوا	and did not	وَمَا
when	إِذْ	estimation to Him	قَدْرِهِ	due	حَقَّ
send down	أَنْزَلَ	did not	مَا	they said	قَالُوا
human being	بَشَرٍ	to	عَلَىٰ	Allah	اللَّهُ
say	قُلْ	thing	شَيْءٍ ۚ	any	مِنْ
the Book	الْكِتَابَ	sent down	أَنْزَلَ	who	مَنْ
[it]	بِهِ	brought	جَاءَ	which	الَّذِي
and a guidance	وَهُدًى	a light	نُورًا	Moses	مُوسَىٰ
(into) sheets	قَرَاطِيسَ	which you have put	تَجْعَلُونَهُ	for people	لِلنَّاسِ ۚ
most (of it)	كَثِيرًا ۚ	and you conceal	وَتُخْفُونَ	you disclose	تُبْدُونَهَا

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neither	لَمْ	what	مَا	(some of) it though you were taught	وَعَلَّمْتُمْ
nor	وَلَا	you	أَنْتُمْ	knew	تَعْلَمُوا
Allah	اللَّهُ	say	قُلْ	your forefathers	آبَاؤُكُمْ
in	فِي	leave them	ذَرَهُمْ	then	ثُمَّ
		they play	يَلْعَبُونَ	their argumentation	خَوَاضِعَهُمْ

Translit	<i>Wa Mā Qadarū Allāha Ḥaqqā Qadrihi 'Idh Qālū Mā 'Anzala Allāhu 'Alā Basharin Min Shay'inQul Man 'Anzala Al-Kitāba Al-Ladhī Jā'a Bihi Mūsā Nūrāan Wa Hudāan Lilhnāsi Taj'alūnahuQarāṭisa Tubdūnahā Wa Tukhfūna Kathīrāan Wa `Ullimtum Mā Lam Ta'lamū 'Antum Wa Lā'Ābā'uukum Quli Allāhu Thumma Dharhum Fī Khawḍihim Yal'abūna</i>
AhmedAli	اور انہوں نے اللہ کو صحیح طور پر نہیں پہچانا جب انہوں نے کہا اللہ نے کسی انسان پر کوئی چیز نہیں اتاری تھی جو لوگوں کے واسطے روشنی اور ہدایت تھی جسے تم نے ورق ورق کر کے دکھلایا اور بہت سی باتوں کو چھپا رکھا اور تمہیں وہ چیزیں سکھائیں جنہیں تم اور تمہارے باپ دادا نہیں جانتے تھے تو کہہ دو اللہ ہی نے اتاری تھی پھر انہیں چھوڑ دو کہ اپنی بحث میں کھیلتے رہیں
Jalandhry	اور ان لوگوں نے خدا کی قدر جیسی جانی چاہیے تھی نہ جانی۔ جب انہوں نے کہا کہ خدا نے انسان پر (وحی اور کتاب وغیرہ) کچھ بھی نازل نہیں کیا۔ کہ جو کتاب موسیٰ لے کر آئے تھے اسے کس نے نازل کیا تھا جو لوگوں کے لئے نور اور ہدایت تھی اور جسے تم نے علیحدہ علیحدہ اور اق (پر نقل) کر رکھا ہے ان (کے کچھ حصے) کو تو ظاہر کرتے ہو اور اکثر کو چھپاتے ہو۔ اور تم کو وہ باتیں سکھائی گئیں جن کو نہ تم جانتے تھے اور نہ تمہارے باپ دادا۔ کہہ دو (اس کتاب کو) خدا ہی نے (نازل کیا تھا) پھر ان کو چھوڑ دیا کہ اپنی بیوہ بکواس میں کھیلتے رہیں
YusufAli	No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)": Say: "Who then sent down the Book which Moses brought?— a light and guidance to man: but ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not— neither ye nor your fathers." Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling.
M.Khan	They (the Jews, Quraish pagans, idolaters) did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by revelation)." Say (O Muhammad SAW): "Who then sent down the Book which Mūsā (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you (believers in Allāh and His Messenger Muhammad SAW), were taught (through the Qur'ān) that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them to play in their vain discussions. (Tafsir Al-Qurtubī).
Pickthal	And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and by which ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.
Shakir	And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

وَهَذَا	and this	كِتَابٌ	(is) a Book	أَنْزَلْنَاهُ	which We have sent down
مُبَارَكٌ	blessed	مُصَدِّقٌ	confirming	الَّذِي	which
بَيْنَ يَدَيْهِ	(came) before it	وَلِتُنْذِرَ	so that you may warn	أُمَّ الْقُرَىٰ	(people of) Mother of Towns (Makkah)
وَمَنْ	and those	حَوْلَهَا ۚ	around it	وَالَّذِينَ	and those who
يُؤْمِنُونَ	believe	بِالْآخِرَةِ	in the Hereafter	يُؤْمِنُونَ	believe
بِهِ ۖ	in it	وَهُمْ	and they	عَلَىٰ	over
صَلَاتِهِمْ	their prayers	يُحَافِظُونَ	guard		

Translit	<i>Wa Hadhā Kitābun 'Anzalnāhu Mubārakun Muṣaddiqu Al-Ladhī Bayna Yadayhi Wa Litundhira 'Umma Al-Qurā Wa Man Ḥawlahā Wa Al-Ladhīna Yu'uminūna Bil-'Ākhirati Yu'uminūna Bihi Wa Hum `Alā Ṣalātihim Yuhāfiẓūna</i>
AhmedAli	اور یہ کتاب جسے ہم نے اتارا ہے برکت والی ہے ان کی تصدیق کرنے والی ہے جو اس سے پہلے تھیں اور تاکہ تو کہہ والوں کو اور اس کے آس پاس والوں کو ڈرائے اور جو لوگ آخرت پر یقین رکھتے ہیں وہی اس پر ایمان لاتے ہیں اور وہی اپنی نماز کی حفاظت کرتے ہیں
Jalandhry	اور (وہی ہی) یہ کتاب ہے جسے ہم نے نازل کیا ہے بابرکت جو اپنے سے پہلی (کتبوں) کی تصدیق کرتی ہے اور (جو) اس لئے (نازل کی گئی ہے) کہ تم کے اور اس کے آس پاس کے لوگوں کو آگاہ کر دو۔ اور جو لوگ آخرت پر ایمان رکھتے ہیں وہ اس کتاب پر بھی ایمان رکھتے ہیں اور وہ اپنی نمازوں کی پوری خبر رکھتے ہیں
YusufAli	And this is a Book which We have sent down, bringing blessings and confirming (the revelations) which came before it: that thou mayest warn the Mother of Cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.
M.Khan	And this (the Qur'ān) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ān), and they are constant in guarding their Salāt (prayers).
Pickthal	And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayest warn the Mother of Villages and those around her. Those who believe in the Hereafter believe herein, and they are careful of their worship.
Shakir	And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
مِثْلَ مَا أَنْزَلَ اللَّهُ ۚ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ

أَخْرِجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ
عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

than he who	مِمَّنْ	(is) more unjust	أَظْلَمُ	and who	وَمَنْ
Allah	اللَّهِ	against	عَلَى	invented	افْتَرَىٰ
said	قَالَ	or	أَوْ	a lie	كَذِبًا
while not	وَلَمْ	to Me	إِلَيَّ	revelation was sent down	أُوحِيَ
a thing	شَيْءٍ	to him	إِلَيْهِ	was revealed	يُوحَىٰ
I would reveal	سَأُنْزِلُ	said	قَالَ	and who	وَمَنْ
has revealed	أَنْزَلَ	what	مَا	like	مِثْلَ
you could see	تَرَىٰ	and if	وَلَوْ	Allah	اللَّهُ ۖ
(are) in	فِي	the wrong-doers	الظَّالِمُونَ	when	إِذِ
and the angels	وَالْمَلَائِكَةُ	(of) the death	الْمَوْتِ	agonies	عَمَرَاتٍ
deliver	أَخْرِجُوا	their hands	أَيْدِيَهُمْ	are stretching out	بِأَسْطُو
you will be recompensed with	تُجْزَوْنَ	this Day	الْيَوْمَ	your souls	أَنْفُسَكُمْ ۖ
for what	بِمَا	(of) humiliation	الْهُونِ	torment	عَذَابٍ
against	عَلَىٰ	utter	تَقُولُونَ	you used to	كُنْتُمْ
the truth	الْحَقِّ	other than	غَيْرِ	Allah	اللَّهُ
His Signs	آيَاتِهِ	concerning	عَنْ	and you used to	وَكُنْتُمْ
				be arrogant	تَسْتَكْبِرُونَ

Translit	<p>Wa Man 'Aẓlamu Mimmani Aftarā `Alā Allāhi Kadhibāan 'Aw Qāla 'Ūhiya 'Ilayya Wa Lam Yūha 'Ilayhi Shay'un Wa Man Qāla Sa'unzilu Mithla Mā 'Anzala Allāhu Wa Law Tarā 'IdhiAẓ-Ẓālimūna Fī Ghamarāti Al-Mawti Wa Al-Malā'ikatu Bāsiṭū 'Aydihim 'Akhrijū 'AnfusakumuAl-Yawma Tujzawna 'Adhāba Al-Hūni Bimā Kuntum Taqūlūna `Alā Allāhi Ghayra Al-Ḥaqqi Wa Kuntum `An 'Āyātihi Tastakbirūna</p>
AhmedAli	<p>اور اس سے زیادہ ظالم کون ہو گا جو اللہ پر بہتان باندھے یا یہ کہے کہ مجھ پر وحی نازل ہوئی ہے حالانکہ اس پر وحی نہ اتری ہو اور جو کہے میں بھی ایسی چیز اتار سکتا ہوں جیسی کہ اللہ نے اتاری ہے اور اگر تو دیکھے جس وقت ظالم موت کی سختیوں میں ہوں گے اور فرشتے اپنے ہاتھ بڑھانے والے ہوں گے کہ اپنی جانوں کو نکالو آج تمہیں ذلت کا عذاب ملے گا اس سبب سے کہ تم اللہ پر جھوٹی باتیں کہتے تھے اور اس کی آیتوں کے ماننے سے منحرف کرتے تھے</p>
Jalandhry	<p>اور اس سے بڑھ کر ظالم کون ہو گا جو خدا پر جھوٹ افتراء کرے۔ یا یہ کہے کہ مجھ پر وحی آئی ہے حالانکہ اس پر کچھ بھی وحی نہ آئی ہو اور جو یہ کہے کہ جس طرح کی کتاب خدا نے نازل کی ہے اس طرح کی میں بھی بنا لیتا ہوں۔ اور کاش تم ان ظالم (یعنی مشرک) لوگوں کو اس وقت دیکھو جب موت کی سختیوں میں (مثلاً) ہوں اور فرشتے (ان کی طرف عذاب کے لئے) ہاتھ بڑھا رہے ہوں کہ نکالو اپنی جانیں۔ آج تم کو ذلت کے عذاب کی سزا دی جائے گی اس لئے کہ تم خدا پر</p>

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

	جھوٹ بولا کرتے تھے اور اس کی آیتوں سے سرکشی کرتے تھے
Yusuf Ali	Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration" when he hath received none or (again) who saith "I can reveal the like of what Allah hath revealed?" If thou couldst but see how the wicked (do fare) in the flood of confusion at death!— the angels stretch forth their hands, (saying) "Yield up your souls. this day shall ye receive your reward a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His Signs!"
M.Khan	And who can be more unjust than he who invents a lie against Allāh, or says: "A revelation has come to me," whereas as no revelation has come to him in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations etc.) with disrespect!"
Pickthal	Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out saying: Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and scorned His portents.
Shakir	And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ ۖ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ
تَزْعُمُونَ ﴿٩٤﴾

all alone	فُرَادَىٰ	you have come to Us	جِئْتُمُونَا	and verily	وَلَقَدْ
first	أَوَّلَ	We had created you	خَلَقْنَاكُمْ	as	كَمَا
what	مَا	and you have left	وَتَرَكْتُمْ	time	مَرَّةٍ
your backs	ظُهُورِكُمْ ۖ	behind	وَرَاءَ	We had bestowed on you	خَوَّلْنَاكُمْ
with you	مَعَكُمْ	We see	نَرَىٰ	and do not	وَمَا
you claimed	زَعَمْتُمْ	those whom	الَّذِينَ	your intercessors	شُفَعَاءَكُمُ
share with Allah	شُرَكَاءَ ۖ	in your (matters)	فِيكُمْ	that they (have)	أَنَّهُمْ
between you	بَيْنَكُمْ	(bonds) have been severed	تَقَطَّعَ	indeed	لَقَدْ
what	مَا	you	عَنْكُمْ	and have forsaken	وَضَلَّ
		imagine/claim	تَزْعُمُونَ	you used to	كُنْتُمْ

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

Translit	<i>Wa Laqad Ji'tumūnā Furādā Kamā Khalaqnākum 'Awwala Marratin Wa Taraktum MāKhawwalnākum Warā'a Żuhūrikum Wa Mā Narā Ma'akum Shufa`ā'akumu Al-Ladhīna Za`amtum 'Annahum Fikūm Shurakā'u Laqad Taqaṭṭa`a Baynakum Wa Ḍalla `Ankum Mā Kuntum Taz`umūna</i>
AhmedAli	اور البتہ تم ہمارے پاس ایک ایک ہو کر آ گئے ہو جس طرح ہم نے تمہیں پہلی دفعہ پیدا کیا تھا اور جو کچھ ہم نے تمہیں دیا تھا وہ اپنے پیچھے ہی چھوڑ آئے ہو اور تمہارے ساتھ ان کی سفارش کرنے والوں کو نہیں دیکھتے جنہیں تم خیال کرتے تھے کہ وہ تمہارے معاملے میں شریک ہیں تمہارا آپس میں قطع تعلق ہو گیا ہے اور جو تم خیال کرتے تھے وہ سب جاتا رہا
Jalandhry	اور جیسا ہم نے تم کو پہلی دفعہ پیدا کیا تھا ایسا ہی آج اکیلے اکیلے ہمارے پاس آئے اور جو (مال و متاع) ہم نے تمہیں عطا فرمایا تھا وہ سب اپنی ہی پیچھے چھوڑ آئے اور ہم تمہارے ساتھ تمہارے سفارشیوں کو بھی نہیں دیکھتے جن کی نسبت تم خیال کرتے تھے کہ وہ تمہارے (شفیع اور ہمارے) شریک ہیں۔ (آج) تمہارے آپس کے سب تعلقات منقطع ہو گئے اور جو دعویٰ تم کیا کرتے تھے سب جاتے رہے
YusufAli	"And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"
M.Khan	And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.
Pickthal	Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.
Shakir	And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.

﴿۹۵﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۚ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذَلِكُمُ اللَّهُ ۚ فَأَنَّى تُؤْفَكُونَ ﴿۹۵﴾

Who causes to split	فَالِقُ	Allah	اللَّهُ	indeed (it is)	إِنَّ
He brings forth	يُخْرِجُ	and the fruit-kernel	وَالنَّوَى ۚ	the grain	الْحَبِّ
the dead	الْمَيِّتِ	from	مِنَ	the living	الْحَيِّ
from	مِنَ	the dead	الْمَيِّتِ	and brings forth	وَمُخْرِجُ
Allah	اللَّهُ ۚ	such (is)	ذَلِكُمُ	the living	الْحَيِّ ۚ
		are you being mislead (from the truth)	تُؤْفَكُونَ	then how	فَأَنَّى

Translit	<i>'Inna Allāha Fāliqū Al-Ĥabbi Wa An-Nawā Yukhrijū Al-Ĥayya Mina Al-Mayyiti Wa Mukhrijū Al-Mayyiti Mina Al-Ĥayyi Dhalikumu Allāhu Fa'annā Tu'ufakūna</i>
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The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

AhmedAli	بے شک اللہ دانے اور گٹھلی کا پھاڑنے والا ہے مردہ سے زندہ کو نکالتا ہے اور زندہ سے مردہ نکالنے والا ہے اللہ یہی ہے پھر کدھرا لئے پھرے جا رہے ہو
Jalandhry	بے شک خدا ہی دانے اور گٹھلی کو پھاڑ کر (ان سے درخت وغیرہ) اگاتا ہے وہی جاندار کو بے جان سے نکالتا ہے اور وہی بے جان کا جاندار سے نکالنے والا ہے۔ یہی تو خدا ہے۔ پھر تم کہاں بکے پھرتے ہو
YusufAli	It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth?
M.Khan	Verily! It is Allāh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?
Pickthal	Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?
Shakir	Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

﴿96﴾

and He has made	وَجَعَلَ	(of) the day break	الْإِصْبَاحِ	(He is the) Cleaver	فَالِقُ
and the sun	وَالشَّمْسَ	for stillness (resting)	سَكَنًا	the night	اللَّيْلَ
this (is)	ذَٰلِكَ	for reckoning (time)	حُسْبَانًا ۚ	and the Moon	وَالْقَمَرَ
the All-Knowing	الْعَلِيمِ	(of) the All-Mighty	الْعَزِيزِ	will/measuring	تَقْدِيرُ

Translit	<i>Fāliq Al-'Iṣbāhi Wa Ja`ala Al-Layla Sakanāan Wa Ash-Shamsa Wa Al-Qamara Ḥusbānāan Dhālika Taqdīru Al-'Azīzi Al-'Alīmī</i>
AhmedAli	وہ صبح کا نکالنے والا ہے اور اس نے آرام کے لیے رات بنائی اسی نے چاند اور سورج کا حساب مقرر کیا ہے یہ غالب جاننے والے کا اندازہ ہے
Jalandhry	وہی (رات کے اندھیرے سے) صبح کی روشنی پھاڑ نکالتا ہے اور اسی نے رات کو (موجب) آرام (ٹھہرایا) اور سورج اور چاند کو (ذرائع) شمار بنایا ہے۔ یہ خدا کے (مقرر کئے ہوئے) اندازے میں جو غالب (اور) علم والا ہے
YusufAli	He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.
M.Khan	(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing
Pickthal	He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.
Shakir	He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

made	جَعَلَ	Who	الَّذِي	and (it is) He	وَهُوَ
so that you may guide yourselves	لِتَهْتَدُوا	the stars	النُّجُومَ	for you	لَكُمْ
darkness	ظُلُمَاتِ	in	فِي	by them	بِهَا
certainly	قَدْ	and the sea	وَالْبَحْرِ ۚ	(of) the land	الْبَرِّ
for people	لِقَوْمٍ	the signs	الْآيَاتِ	We have made clear	فَصَّلْنَا
				who know	يَعْلَمُونَ

Translit	Wa Huwa Al-Ladhī Ja`ala Lakumu An-Nujūma Litahtadū Bihā Fī Żulumāti Al-Barri Wa Al-Baħri Qad Faşşalnā Al-'Āyāti Liqawmin Ya`lamūna
AhmedAli	اور اسی نے تمہارے لیے ستارے بنائے ہیں تاکہ ان کے ذریعے سے جنگل اور دریا کے اندھیروں میں راستہ معلوم کر سکو تحقیق ہم نے کھول کر نشانیاں بیان کر دی ہیں ان لوگوں کے لیے جو جانتے ہیں
Jalandhry	اور وہی تو ہے جس نے تمہارے لئے ستارے بنائے تاکہ جنگلوں اور دریاؤں کے اندھیروں میں ان سے رستے معلوم کرو۔ عقل والوں کے لئے ہم نے اپنی آیتیں کھول کھول کر بیان کر دی ہیں
YusufAli	It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our Signs for people who know.
M.Khan	It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know
Pickthal	And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.
Shakir	And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

created you	أَنْشَأَكُمْ	Who	الَّذِي	and (it is) He	وَهُوَ
a single	وَاحِدَةٍ	person	نَفْسٍ	from	مِنْ
certainly	قَدْ	and a resting place	وَمُسْتَوْدَعٌ ۚ	so (there is) a time-limit	فَمُسْتَقَرٌّ
for people	لِقَوْمٍ	the signs	الْآيَاتِ	We have made clear	فَصَّلْنَا

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The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

				who understand	يَفْقَهُونَ
Translit	Wa Huwa Al-Ladhī 'Ansha'akum Min Nafsin Wāhidatin Famustaqarrun Wa Mustawda'unQad Faṣṣalnā Al- 'Āyāti Liqawmin Yafqahūn				
AhmedAli	اور اللہ وہی ہے جس نے ایک شخص سے تم سب کو پیدا کیا پھر ایک تو تمہارا ٹھکانا ہے اور ایک امانت رکھے جانے کی جگہ کھنچتے ہیں ان کے لیے جو سوچتے ہیں				
Jalandhry	اور وہی تو ہے جس نے تم کو ایک شخص سے پیدا کیا۔ پھر (تمہارے لئے) ایک ٹھہرنے کی جگہ ہے اور ایک سپرد ہونے کی سمجھنے والوں کے لئے ہم نے (اپنی) آیتیں کھول کھول کر بیان کر دی ہیں				
YusufAli	It is He who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.				
M.Khan	It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understand.				
Pickthal	And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.				
Shakir	And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.				

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۚ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

has sent down	أَنْزَلَ	Who	الَّذِي	and (it is) He	وَهُوَ
water	مَاءً	the heaven	السَّمَاءِ	from	مِنْ
vegetation	نَبَاتَ	thereby	بِهِ	and We have brought	فَأَخْرَجْنَا
and We have brought forth	فَأَخْرَجْنَا	thing (kind)	شَيْءٍ	(of) every	كُلِّ
We bring forth	نُخْرِجُ	green stalks	خَضِرًا	thereby	مِنْهُ
thick-clustered	مُتَرَاكِبًا	grain	حَبًّا	from it	مِنْهُ
from	مِنْ	date-palm	النَّخْلِ	and from	وَمِنَ
hanging low	دَانِيَةٌ	clusters of dates	قِنْوَانٌ	its sprout	طَلْعِهَا
grapes	أَعْنَابٍ	of	مِنْ	and gardens	وَجَنَّاتٍ
resembling	مُشْتَبِهًا	and pomegranates	وَالرُّمَّانَ	and olives	وَالزَّيْتُونَ
at	إِلَى	look	انظُرُوا	and (yet) different	وَغَيْرَ مُتَشَابِهٍ ۚ

The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

it bears fruit	أَنْثَرِ	when	إِذَا	its fruit	ثَمَرِهِ
in	فِي	certainly	إِنَّ	and its ripeness	وَيَنْعِهِ َّ
for people	لِقَوْمٍ	(are) signs	لآيَاتٍ	(all) this	ذَلِكُمْ
				believing	يُؤْمِنُونَ

Translit	<p>Wa Huwa Al-Ladhī 'Anzala Mina As-Samā'i Mā'an Fa'akhrajnā Bihi Nabāta Kulli Shay'in Fa'akhrajnā Minhu Khadrāan Nukhrijū Minhu Ḥabbāan Mutarākibāan Wa Mina An-Nakhli Min Ṭal'ihā Qinwānun Dāniyatun Wa Jannātin Min 'A'nābin Wa Az-Zaytūna Wa Ar-Rummāna Mushtabihāan Wa Ghayra Mutashābihin Anžurū 'Ilā Thamarihi 'Idhā 'Athmara Wa Yan'ihī'Inna Fī Dhālikum La'āyātīn Liqawmin Yu'uminūna</p>
AhmedAli	<p>اور اسی نے آسمان سے پانی اتارا پھر ہم نے اس سے ہر چیز اگنے والی نکالی پھر ہم نے اس سے سبز کھیتی نکالی جس سے ہم ایک دوسرے پر چڑھے ہوئے دانے نکالتے ہیں اور کھجور کے شگوفوں میں سے پھل کے جھکے ہوئے گچھے اور انگور اور زیتون اور انار کے باغ آپس میں ملتے جلتے اور جدا جدا بھی ہر ایک درخت کے پھل کو دیکھو جب وہ پھل لاتا ہے اور اس کے پچنے کو دیکھو ان چیزوں میں ایمان والوں کے لیے نشانیاں ہیں</p>
Jalandhry	<p>اور وہی تو ہے جو آسمان سے میٹھ برساتا ہے۔ پھر ہم ہی (جو میٹھ برساتے ہیں) اس سے ہر طرح کی روئیدگی اگاتے ہیں۔ پھر اس میں سے سبز سبز کو نکالیں نکالتے ہیں۔ اور ان کو نکالیں میں سے ایک دوسرے کے ساتھ جڑے ہوئے دانے نکالتے ہیں اور کھجور کے گامبے میں سے لکھتے ہوئے گچھے اور انگوروں کے باغ اور زیتون اور انار جو ایک دوسرے سے ملتے جلتے بھی ہیں۔ اور نہیں بھی ملتے۔ یہ چیزیں جب پھلتی ہیں تو ان کے پھلوں پر اور (جب پختی میں تو) ان کے پچنے پر نظر کرو۔ ان میں ان لوگوں کے لئے ہوا ایمان لاتے ہیں (قدرت خدا کی ہست سی) نشانیاں ہیں</p>
YusufAli	<p>It is He who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.</p>
M.Khan	<p>It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.</p>
Pickthal	<p>He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.</p>
Shakir	<p>And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.</p>

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَفُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا

يَصِفُونَ ﴿100﴾

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

associates	شُرَكَاءَ	with Allah	لِلَّهِ	and they have made	وَجَعَلُوا
and they falsely attributed	وَحَرَّفُوا	though He has created them	وَخَلَقَهُمْ ۖ	the jinns	الْجِنَّ
and daughters	وَبَنَاتٍ	sons	بَنِينَ	to Him	لَهُ
be He Glorified	سُبْحَانَهُ	knowledge	عَلِيمٌ ۖ	without	بِغَيْرِ
they attribute	يَصِفُونَ	from what	عَمَّا	and Exalted	وَتَعَالَى

Translit	<i>Wa Ja`alū Lillāhi Shurakā'a Al-Jinna Wa Khalaqahum Wa Kharaqū Lahu Banīna Wa Banātin Bighayri `Ilmin Subhānahu Wa Ta`ālā `Ammā Yaşifūna</i>
AhmedAli	اور اللہ کے شریک جنوں کو ٹھہراتے ہیں حالانکہ اس نے انہیں پیدا کیا ہے اور جہالت سے اس کے لیے بیٹے اور بیٹیاں تجویز کرتے ہیں وہ پاک ہے اور ان باتوں سے بھی بلند ہے جو وہ بیان کرتے ہیں
Jalandhry	اور ان لوگوں نے جنوں کو خدا کا شریک ٹھہرایا۔ حالانکہ ان کو اسی نے پیدا کیا اور بے سمجھے (جھوٹ بیٹان) اس کے لئے بیٹے اور بیٹیاں بنا کھڑی کیں وہ ان باتوں سے جو اس کی نسبت بیان کرتے ہیں پاک ہے اور (اس کی شان ان سے) بلند ہے
YusufAli	Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!.
M.Khan	Yet, they join the jinn as partners in worship with Allāh, though He has created them (the jinn), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above all that (evil) they attribute to Him.
Pickthal	Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and high exalted above (all) that they ascribe (unto Him).
Shakir	And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿101﴾

and the earth	وَالْأَرْضِ ۖ	(of) the heavens	السَّمَاوَاتِ	(He is the) Originator	بَدِيعُ
He have	لَهُ	can He	يَكُونُ	how	أَنَّى
He have	لَهُ	when He did not	وَلَمْ تَكُنْ	a son	وَلَدٌ
every	كُلِّ	and He has created	وَخَلَقَ	a mate	صَاحِبَةٌ ۖ
of every	بِكُلِّ	and He	وَهُوَ	thing	شَيْءٍ ۖ
		(is) All-Knower	عَلِيمٌ	thing	شَيْءٍ

Translit	<i>Badī'u As-Samāwāti Wa Al-'Arđi 'Annā Yakūnu Lahu Waladun Wa Lam Takun Lahu Şāhibatun Wa Khalaqa Kulla Shay'in Wa Huwa Bikulli Shay'in `Alīmun</i>
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The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

AhmedAli	آسمانوں اور زمین کو از سر نو پیدا کرنے والا ہے اس کا بیٹا کیوں کر ہو سکتا ہے حالانکہ اس کی کوئی بیوی نہیں اور اس نے ہر چیز کو بنایا ہے اور وہ ہر چیز کو جاننے والا ہے
Jalandhry	(وہی) آسمانوں اور زمین کا پیدا کرنے والا (ہے)۔ اس کے اولاد کہاں سے ہو جب کہ اس کی بیوی ہی نہیں۔ اور اس نے ہر چیز کو پیدا کیا ہے۔ اور وہ ہر چیز سے باخبر ہے
YusufAli	To Him is due the primal origin of the heavens and the earth: how can He have a son when He hath no consort? He created all things and He hath full knowledge of all things.
M.Khan	He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything
Pickthal	The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?
Shakir	Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.

ذَلِكُمُ اللَّهُ رَبُّكُمْ ۖ لَا إِلَهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

﴿102﴾

your Lord	رَبُّكُمْ ۖ	Allah	اللَّهُ	such is	ذَلِكُمُ
but	إِلَّا	god	إِلَهٌ	(there is) no	لَا
(of) every	كُلِّ	the Creator	خَالِقُ	He	هُوَ ۖ
and He	وَهُوَ	so worship Him	فَاعْبُدُوهُ ۚ	thing	شَيْءٍ
thing	شَيْءٍ	every	كُلِّ	[over] of	عَلَىٰ
				(is) Guardian	وَكِيلٌ

Translit	<i>Dhalikumu Allāhu Rabbukum Lā 'Ilāha 'Illā Huwa Khāliq Kulli Shay'in Fā'budūhu Wa Huwa `Alā Kulli Shay'in Wa Kīlun</i>
AhmedAli	یہی اللہ تمہارا رب ہے اس کے سوائے اور کوئی معبود نہیں ہر چیز کا پیدا کرنے والا ہے پس اسی کی عبادت کرو اور وہ ہر چیز کا کارساز ہے
Jalandhry	یہی (اوصاف رکھنے والا) خدا تمہارا پروردگار ہے۔ اس کے سوا کوئی معبود نہیں۔ (وہی) ہر چیز کا پیدا کرنے والا (ہے) تو اسی کی عبادت کرو۔ اور وہ ہر چیز کا نگران ہے
YusufAli	That is Allah, your Lord! There is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.
M.Khan	Such is Allāh, your Lord! Lā ilāha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakīl (Trustee, Disposer of affairs, Guardian) over all things.
Pickthal	Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things.
Shakir	That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿103﴾

vision	الْأَبْصَارُ	grasp Him	تُدْرِكُهُ	can not	لَا
the vision	الْأَبْصَارَ ۖ	grasps	يُدْرِكُ	but He	وَهُوَ
the All-Aware	الْخَبِيرُ	the All-Subtle	اللَّطِيفُ	and He (is)	وَهُوَ

Translit	Lā Tudrikuhu Al-'Abṣāru Wa Huwa Yudriku Al-'Abṣāra Wa Huwa Al-Laṭīfu Al-Khabīr				
AhmedAli	اے آنکھیں نہیں دیکھ سکتیں اور وہ آنکھوں کو دیکھ سکتا ہے اور وہ نہایت باریک بین خبردار ہے				
Jalandhry	(وہ ایسا ہے کہ) نگاہیں اس کا ادراک نہیں کر سکتیں اور وہ نگاہوں کا ادراک کر سکتا ہے اور وہ بھید جاننے والا خبردار ہے				
YusufAli	No vision can grasp Him, but His grasp is over all vision: He is above all comprehension yet is acquainted with all things.				
M.Khan	No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.				
Pickthal	Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.				
Shakir	Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.				

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ

بِحَفِيفٍ ﴿104﴾

proofs	بَصَائِرُ	have come to you	جَاءَكُمْ	verily	قَدْ
so who	فَمَنْ	your Lord	رَبِّكُمْ ۖ	From	مِنْ
and who	وَمَنْ	(he did this) for his ownself	فَلِنَفْسِهِ ۖ	saw	أَبْصَرَ
and not	وَمَا	(he did this) against himself	فَعَلَيْهَا ۚ	remained blind	عَمِيَ
a keeper	بِحَفِيفٍ	over you	عَلَيْكُمْ	I (am)	أَنَا

Translit	Qad Jā'akum Baṣā'iru Min Rabbikum Faman 'Abṣara Falinafsihi Wa Man `Amiya Fa`alayhā Wa Mā 'Anā `Alaykum Biḥafīẓin				
AhmedAli	تحقیق تمہارے ہاں تمہارے رب کی طرف سے نشانیاں آپکی میں پھر جس نے دیکھ لیا تو خود ہی نفع اٹھایا اور جو اندھا رہا سو اپنا نقصان کیا اور میں تمہارا نگہبان نہیں ہوں				
Jalandhry	(اے محمد ﷺ! ان سے کہہ دو کہ) تمہارے (پاس) پروردگار کی طرف سے (روشن) دلیلیں پہنچ چکی ہیں تو جس نے (ان کو آنکھ کھول کر) دیکھا اس نے اپنا بھلا کیا اور جو اندھا بنا رہا اس نے اپنے حق میں برا کیا۔ اور میں تمہارا نگہبان نہیں ہوں				
YusufAli	"Now have come to you from your Lord, proofs (to open your eyes): if any will see, it, will be for (the good of) his own soul; if any will be blind it will be to his own (harm): I am not (here) to watch over your doings."				
M.Khan	Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad SAW) am not a watcher over you.				

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

Pickthal	Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.
Shakir	Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿105﴾

the Signs	الآيَاتِ	We diversely explain	نُصَرِّفُ	and thus	وَكَذَلِكَ
and that We may make it clear	وَلِنُبَيِّنَهُ	you have learned	دَرَسْتَ	and that they may say	وَلِيَقُولُوا
		having knowledge	يَعْلَمُونَ	for people	لِقَوْمٍ

Translit	<i>Wa Kadhalika Nuṣarrifu Al-'Āyāti Wa Liyaqūlū Darasta Wa Linubayyinahu Liqawmin Ya`lamūna</i>
AhmedAli	اور اسی طرح ہم مختلف طریقوں سے دلائل بیان کرتے ہیں تاکہ وہ کہیں کہ تو نے کسی سے پڑھا ہے اور تاکہ ہم سمجھداروں کے لیے واضح کر دیں
Jalandhry	اور ہم اسی طرح اپنی آیتیں پھیر پھیر کر بیان کرتے ہیں تاکہ کافر یہ نہ کہیں کہ تم (یہ باتیں اہل کتاب سے) سیکھے ہوئے ہو اور تاکہ سمجھنے والے لوگوں کے لئے تشریح کر دیں
YusufAli	Thus do We explain the Signs by various (symbols): that they may say "Thou hast learnt this (from somebody), and that We may make the matter clear to those who know."
M.Khan	Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.
Pickthal	Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.
Shakir	And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿106﴾

has been inspired	أُوحِيَ	what	مَا	follow	اتَّبِعْ
your Lord	رَبِّكَ ۚ	from	مِنْ	to you	إِلَيْكَ
but	إِلَّا	god	إِلَهَ	(there is) no	لَا
from	عَنِ	and turn away	وَأَعْرِضْ	Him	هُوَ ۚ
				the polytheists	الْمُشْرِكِينَ

Translit	<i>Attabi` Mā 'Uḥiya 'Ilayka Min Rabbika Lā 'Ilāha 'Illā Huwa Wa 'A`rid `Ani Al-Mushrikīna</i>
AhmedAli	تو اس کی تابعداری کر جو تیرے رب کی طرف سے وحی کی گئی ہے اس کے سوا اور کوئی معبود نہیں اور مشرکوں سے منہ پھیرے
Jalandhry	اور جو حکم تمہارے پروردگار کی طرف سے تمہارے پاس آتا ہے اسی کی پیروی کرو۔ اس (پروردگار) کے سوا کوئی معبود نہیں۔ اور مشرکوں سے کنارہ کر لو
YusufAli	Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.

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M.Khan	Follow what has been revealed to you (O Muhammad SAW) from your Lord, Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn.
Pickthal	Follow that which is inspired in thee from thy Lord; there is no God save Him; and turn away from the idolaters.
Shakir	Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿107﴾

Allah	اللَّهُ	willed	شَاءَ	and had	وَلَوْ
and not	وَمَا	they associated others with Him	أَشْرَكُوا ۚ	(would) not (have)	مَا
a watcher	حَفِظًا ۚ	over them	عَلَيْهِمْ	We have made you	جَعَلْنَاكَ
over them	عَلَيْهِمْ	you (are)	أَنْتَ	and not	وَمَا
				a guardian	بِوَكِيلٍ

Translit	Wa Law Shā'a Allāhu Mā 'Ashrakū Wa Mā Ja`alnāka `Alayhim Hafīẓāan Wa Mā 'Anta `Alayhim Biwakīlin
AhmedAli	اور اگر اللہ چاہتا تو وہ شرک نہ کرتے اور ہم نے تجھے ان پر نگہبان نہیں بنایا اور تو ان کا ذمہ دار نہیں ہے
Jalandhry	اور اگر خدا چاہتا تو یہ لوگ شرک نہ کرتے۔ اور (اے پیغمبر!) ہم نے تم کو ان پر نگہبان مقرر نہیں کیا۔ اور نہ تم ان کے داروغہ ہو
YusufAli	If it had been Allah's Plan they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them, to dispose of their affairs.
M.Khan	Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a Wakil (disposer of affairs, guardian or trustee) over them.
Pickthal	Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.
Shakir	And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿108﴾

those who	الَّذِينَ	you revile	تَسُبُّوا	and (do) not	وَلَا
Allah	اللَّهُ	other than	مِنْ دُونِ	invoke	يَدْعُونَ
out of spite	عَدْوًا	Allah	اللَّهُ	lest they revile	فَيَسُبُّوا
thus	كَذَلِكَ	knowledge	عِلْمٍ ۚ	without	بِغَيْرِ
nation	أُمَّةٍ	to every	لِكُلِّ	We have made fair-seeming	زَيْنًا
to	إِلَىٰ	then	ثُمَّ	their deeds	عَمَلُهُمْ
and then He will inform them	فَيُنَبِّئُهُمْ	their return	مَرْجِعُهُمْ	their Lord (is)	رَبِّهِمْ

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do	يَعْمَلُونَ	they used to	كَانُوا	of what	بِمَا
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Translit	<i>Wa Lā Tasubbū Al-Ladhīna Yad'ūna Min Dūni Allāhi Fayasubbū Allāha 'Adwan Bighayri 'Ilmin Kadhālika Zayyannā Likulli 'Ummatin 'Amalahum Thumma 'Ilā Rabbihim Marji'uhum Fayunabbi'uhum Bimā Kānū Ya'malūna</i>
AhmedAli	اور جن کی یہ اللہ کے سوا پرستش کرتے ہیں انہیں برا نہ کہو ورنہ وہ بے سمجھی سے زیادتی کر کے اللہ کو برا کہیں گے اس طرح ہر ایک جماعت کی نظر میں ان کے اعمال کو ہم نے آراستہ کر دیا ہے پھر ان سب کو اپنے رب کی طرف لوٹ کر آنا ہے تب وہ انہیں بتلائے گا جو کچھ کیا کرتے تھے
Jalandhry	اور جن لوگوں کو یہ مشرک خدا کے سوا پکارتے ہیں ان کو برا نہ کہنا کہ یہ بھی کہیں خدا کو بے ادبی سے بے سمجھے برا (نہ) کہہ بیٹھیں۔ اس طرح ہم نے ہر ایک فرقے کے اعمال (ان کی نظروں میں) اچھے کر دکھائے ہیں۔ پھر ان کو اپنے پروردگار کی طرف لوٹ کر جانا ہے تب وہ ان کو بتائے گا کہ وہ کیا کیا کرتے تھے
YusufAli	Reville not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord and We shall then tell them the truth of all that they did.
M.Khan	And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.
Pickthal	Reville not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.
Shakir	And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۚ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿109﴾

strongest	جَهْدَ	by Allah	بِاللَّهِ	and they swore	وَأَقْسَمُوا
came to them	جَاءَتْهُمْ	that if	لَئِنْ	of their oaths	أَيْمَانِهِمْ
in it	بِهَا ۚ	they would certainly believe	لَيُؤْمِنُنَّ	a sign	آيَةٌ
the signs	الْآيَاتُ	only	إِنَّمَا	say	قُلْ
and what	وَمَا	Allah	اللَّهُ ۚ	(are) with	عِنْدَ
when	إِذَا	that	أَنَّهَا	will make you realize	يُشْعِرُكُمْ
they will believe	يُؤْمِنُونَ	not	لَا	come (those signs)	جَاءَتْ

Translit	<i>Wa 'Aqsamū Billāhi Jahda 'Aymānihim La'in Jā'at/hum 'Āyatun Layu'uminunna Bihā Qul 'Innamā Al-'Āyātu 'Inda Allāhi Wa Mā Yush'irukum 'Annahā 'Idhā Jā'at Lā Yu'uminūna</i>
AhmedAli	اور وہ اللہ کے نام کی پکی قسمیں کھاتے ہیں کہ اگر ان کے پاس کوئی نشانی آئے تو اس پر ضرور ایمان لادیں گے ان سے کہہ دو کہ نشانیاں تو اللہ کے ہاں ہیں اور تمہیں اسے مسلمانوں کو کیا خبر ہے کہ جب نشانیاں آئیں گی تو یہ لوگ ایمان لے ہی آئیں گے

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Jalandhry	اور یہ لوگ خدا کی سخت سخت قسمیں کھاتے ہیں کہ اگر ان کے پاس کوئی نشانی آئے تو وہ اس پر ضروری ایمان لے آئیں۔ کہہ دو کہ نشانیاں تو سب خدا ہی کے پاس ہیں۔ اور (مومنو!) تمہیں کیا معلوم ہے (یہ تو ایسے بد بخت ہیں کہ ان کے پاس) نشانیاں آجھی جائیں تب بھی ایمان نہ لائیں
Yusuf Ali	They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of Allah: but what will make you (Muslims) realise that even if a (special) sign come, they will not believe."
M.Khan	And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"
Pickthal	And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe.
Shakir	And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

﴿110﴾

and their eyes	وَأَبْصَارَهُمْ	their hearts	أَفْئِدَتَهُمْ	and We shall turn	وَنُقَلِّبُ
they believe	يُؤْمِنُوا	(did) not	لَمْ	as	كَمَا
time	مَرَّةٍ	first	أَوَّلَ	in it	بِهِ
their tyranny	طُغْيَانِهِمْ	in	فِي	and We shall leave them	وَنَذَرُهُمْ
				to wander blindly	يَعْمَهُونَ

Translit	Wa Nuqallibu 'Af'idatahum Wa 'Abṣārahum Kamā Lam Yu'uminū Bihi 'Awwala Marratin Wa Nadharuhum Fī Ṭughyānihim Ya'mahūna
Ahmed Ali	اور ہم بھی ان کے دلوں کو اور ان کی نگاہوں کو پھیر دیں گے جس طرح یہ اس پر پہلی دفعہ ایمان نہیں لاتے اور ہم انہیں ان کی سرکشی میں حیران رہنے دیں گے
Jalandhry	اور ہم ان کے دلوں اور آنکھوں کو الٹ دیں گے (تو) جیسے یہ اس (قرآن) پر پہلی دفعہ ایمان نہیں لائے (ویسے پھر نہ لائیں گے) اور ان کو چھوڑ دیں گے کہ اپنی سرکشی میں بہکتے رہیں
Yusuf Ali	We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in the first instance: We shall leave them in their trespasses, to wander in distraction.
M.Khan	And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.
Pickthal	We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.
Shakir	And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.

﴿۱۱۱﴾ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبَلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿۱۱۱﴾

sent down	نَزَّلْنَا	We had	أَنَّا	and even if	وَلَوْ
and had spoken to them	وَكَلَّمَهُمُ	the angels	الْمَلَائِكَةَ	to them	إِلَيْهِمْ
before them	عَلَيْهِمْ	and We had gathered	وَحَشَرْنَا	the dead	الْمَوْتَىٰ
open	قُبَلًا	thing	شَيْءٍ	every	كُلَّ
to believe	لِيُؤْمِنُوا	they were	كَانُوا	not	مَا
wills	يَشَاءَ	that	أَنْ	unless	إِلَّا
most of them	أَكْثَرَهُمْ	but	وَلَكِنَّ	Allah	اللَّهُ
				are ignorant	يَجْهَلُونَ

Translit	Wa Law 'Annanā Nazzalnā 'Ilayhimu Al-Malā'ikata Wa Kallamahumu Al-Mawtā Wa Hasharnā 'Alayhim Kulla Shay'in Qubulāan Mā Kānū Liyu'uminū 'Illā 'An Yashā'a Allāhu Wa Lakinna 'Aktharahum Yajhalūna
AhmedAli	اور اگر ہم ان پر فرشتے بھی اتار دیں اور ان سے مردے باتیں بھی کریں اور ان کے سامنے ہم ہر چیز کو زندہ بھی کر دیں تو بھی یہ لوگ ایمان لانے والے نہیں مگر یہ کہ اللہ چاہے لیکن اکثر ان میں سے جاہل ہیں
Jalandhry	اور اگر ہم ان پر فرشتے بھی اتار دیتے اور مردے بھی ان سے گفتگو کرنے لگتے اور ہم سب چیزوں کو ان کے سامنے لا مودود بھی کر دیتے تو بھی یہ ایمان لانے والے نہ تھے الا ماشاء اللہ بات یہ ہے کہ یہ اکثر نادان ہیں
YusufAli	Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's Plan: But most of them ignore (the truth).
M.Khan	And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.
Pickthal	And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.
Shakir	And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿۱۱۲﴾

for every	لِكُلِّ	We have made	جَعَلْنَا	and as such	وَكَذَٰلِكَ
devils	شَيَاطِينَ	an enemy	عَدُوًّا	Prophet	نَبِيٍّ

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inspiring	يُوحِي	and jinns	وَالْجِنَّ	(of) humans	الْإِنْسِ
some	بَعْضٍ	to	إِلَى	some of them	بَعْضُهُمْ
as a delusion	غُرُورًا	speech	الْقَوْلِ	adorned	زُخْرَفَ
your Lord	رَبُّكَ	had willed	شَاءَ	and if	وَلَوْ
so leave them	فَذَرَهُمْ	they have done it	فَعَلُوهُ	(would) not	مَا
		they fabricate	يَفْتَرُونَ	and what	وَمَا

Translit	Wa Kadhalika Ja'alnā Likulli Nabīyin 'Adūwāan Shayāṭīna Al-'Insi Wa Al-Jinni Yūhī Ba'dhum 'Ilā Ba'dīn Zukhrufa Al-Qawli Ghurūrāan Wa Law Shā'a Rabbuka Mā Fa'alūhuFadharhum Wa Mā Yaftarūna				
AhmedAli	اور اسی طرح ہم نے ہر نبی کے لیے شریر آدمیوں اور جنوں کو دشمن بنایا جو کہ ایک دوسرے کو طمع کر ہوئی باتیں فریب دینے کے لیے سکھاتے ہیں اور اگر تیرا رب چاہتا تو یہ کام نہ کرتے سو تو انہیں اور جو جھوٹ بناتے ہیں اسے چھوڑ دے				
Jalandhry	اور اسی طرح ہم نے شیطان (سیرت) انسانوں اور جنوں کو ہر پیغمبر کا دشمن بنا دیا تھا وہ دھوکا دینے کے لیے ایک دوسرے کے دل میں طمع کی باتیں ڈالتے رہتے تھے اور اگر تمہارا پروردگار چاہتا تو وہ ایسا نہ کرتے تو ان کو اور جو کچھ یہ افتراء کرتے ہیں اسے چھوڑ دو				
YusufAli	Likewise did We make for every Messenger an enemy,— evil ones men and Jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so willed, they would not have done it: so leave them and their inventions alone.				
M.Khan	And so We have appointed for every Prophet enemies - Shayāṭin (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67)				
Pickthal	Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising;				
Shakir	And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.				

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٣﴾

hearts	أَفْئِدَةُ	to it	إِلَيْهِ	so that incline	وَلِتَصْغَىٰ
believe	يُؤْمِنُونَ	(do) not	لَا	(of) those who	الَّذِينَ
and that they commit	وَلِيَقْتَرِفُوا	and that they may be pleased with it	وَلِيَرْضَوْهُ	in the Hereafter	بِالْآخِرَةِ
commit	مُقْتَرِفُونَ	they	هُمْ	what	مَا

Translit	Wa Litaṣṣghā 'Ilayhi 'Af'idatu Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati Wa Liyaḍdawhu Wa Liyaqtarīfū Mā Hum Muqtarīfūna				
AhmedAli	اور تاکہ ان طمع کی ہوئی باتوں کی طرف ان لوگوں کے دل مائل ہوں جنہیں آخرت پر یقین نہیں اور تاکہ وہ لوگ ان باتوں کو پسند کریں اور تاکہ وہ کریں جو برے کام وہ کر رہے ہیں				

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Jalandhry	اور (وہ ایسے کام) اس لیے بھی (کرتے تھے) کہ جو لوگ آخرت پر ایمان نہیں رکھتے ان کے دل ان کی باتوں پر مائل ہوں اور وہ انہیں پسند کریں اور جو کام وہ کرتے تھے وہ ہی کرنے لگیں
YusufAli	To such (deceit) let the hearts of those incline, who have no faith in the Hereafter: let them delight in it and let them earn from it what they may.
M.Khan	(And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).
Pickthal	That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.
Shakir	And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۖ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

I seek	أَبْتَغِي	Allah	اللَّهُ	shall other than	أَفَغَيْرَ
Who	الَّذِي	and He is	وَهُوَ	a judge	حَكْمًا
the Book	الْكِتَابَ	to you	إِلَيْكُمْ	has sent down	أَنْزَلَ
We have given them (previously)	آتَيْنَاهُمْ	and thoe to whom	وَالَّذِينَ	in detail	مُفَصَّلًا ۖ
that it	أَنَّهُ	they know	يَعْلَمُونَ	the Scripture	الْكِتَابَ
your Lord	رَبِّكَ	by	مِنْ	(is) sent down	مُنَزَّلٌ
you be	تَكُونَنَّ	so do not	فَلَا	in truth	بِالْحَقِّ ۖ
		doubters	الْمُمْتَرِينَ	of	مِنْ

Translit	'Afaghayra Allāhi 'Abtaghī Ḥakamāan Wa Huwa Al-Ladhī 'Anzala 'Ilaykumu Al-Kitāba Mufaṣṣalāan Wa Al-Ladhīna 'Ātaynāhumu Al-Kitāba Ya`lamūna 'Annahu Munazzalun MinRabbika Bil-Ḥaqqi Falā Takūnanna Mina Al-Mumtarīna
AhmedAli	کیا میں اللہ کے سوا اور کسی کو منصف بناؤں حالانکہ اس نے تمہاری طرف ایک واضح کتاب اتاری ہے اور جنہیں ہم نے کتاب دی ہے وہ جانتے ہیں کہ یہ ٹھیک تیرے رب کی طرف سے نازل ہوئی ہے پس تو شک کرنے والوں میں سے نہ ہو
Jalandhry	(کو) کیا میں خدا کے سوا اور منصف تلاش کروں حالانکہ اس نے تمہاری طرف واضح المطالب کتاب بھیجی ہے اور جن لوگوں کو ہم نے کتاب (تورات) دی ہے وہ جانتے ہیں کہ وہ تمہارے پروردگار کی طرف سے برحق نازل ہوئی ہے تو تم ہرگز شک کرنے والوں میں سے نہ ہونا
YusufAli	Say: "Shall I seek for judge other than Allah?— when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.
M.Khan	[Say (O Muhammad SAW)] "Shall I seek a judge other than Allāh while it is He Who has sent down unto you the Book (the Qur'ān), explained in detail." Those unto whom We gave the Scripture [the Taurāt (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.
Pickthal	Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully

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	explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.
Shakir	Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدَّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿115﴾

(of) your Lord	رَبِّكَ	the word	كَلِمَتُ	and has been perfected	وَتَمَّتْ
no	لَا	and justice	وَعَدْلًا ۚ	in truth	صِدْقًا
and He	وَهُوَ	His Words	لِكَلِمَاتِهِ ۚ	one can change	مُبَدَّلَ
		the All-Knowing	الْعَلِيمُ	(is) the All-Hearing	السَّمِيعُ

Translit	Wa Tammat Kalimatu Rabbika Ṣidqāan Wa `Adlāan Lā Mubaddila Likalimātihi Wa Huwa As-Samī'u Al-`Alīmu
AhmedAli	اور تیرے رب کی باتیں سچائی اور انصاف کی انتہائی حد تک پہنچی ہوئی ہیں اس کی باتوں کو کوئی بدل نہیں سکتا اور وہ سننے والا جاننے والا ہے
Jalandhry	اور تمہارے پروردگار کی باتیں سچائی اور انصاف میں پوری ہیں اس کی باتوں کو کوئی بدلنے والا نہیں اور وہ سنتا جانتا ہے
YusufAli	The Word of thy Lord doth find its fulfilment in truth and in justice: none can change His Words: for He is the one who heareth and knoweth all.
M.Khan	And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.
Pickthal	Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.
Shakir	And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا

يَخْرُصُونَ ﴿116﴾

most (of)	أَكْثَرَ	you obey	تُطِيعُوا	and if	وَإِنْ
the earth	الْأَرْضِ	on	فِي	those	مَنْ
Way	سَبِيلِ	from	عَنْ	they will mislead you	يُضِلُّوكَ
they do follow	يَتَّبِعُونَ	not	إِنْ	(of) Allah	اللَّهُ ۚ
and not	وَإِنْ	the conjecture	الظَّنَّ	but	إِلَّا
guessing	يَخْرُصُونَ	but	إِلَّا	they	هُمْ

Translit	Wa 'In Tuṭi' 'Akhara Man Fī Al-'Arḍi Yuḍillūka `An Sabīli Allāhi 'In Yattabi`ūna 'Illā Aẓ-Ẓanna Wa 'In Hum 'Illā Yakhruṣūna
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AhmedAli	اور اگر تو کما مانے گا اکثر ان لوگوں کا جو دنیا میں ہیں تو تجھے الہ کی راہ سے ہٹا دیں گے وہ تو اپنے خیال پر چلتے اور قیاس آرائیاں کرتے ہیں
Jalandhry	اور اکثر لوگ جو زمین پر آباد ہیں (گمراہ ہیں) اگر تم ان کا کما مان لو گے تو وہ تمہیں خدا کا راستہ بھلا دیں گے یہ محض خیال کے پیچھے چلتے اور زے اکل کے تیر چلاتے ہیں
YusufAli	Wert thou to follow the common run of those on earth, they will lead thee away from the Way of Allah. They follow nothing but conjecture: they do nothing but lie.
M.Khan	And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.
Pickthal	If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess.
Shakir	And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.

﴿117﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

(is) He Who	هُوَ	your Lord	رَبِّكَ	indeed	إِنَّ
strays	يَضِلُّ	who	مَنْ	knows best	أَعْلَمُ
and He	وَهُوَ	His Way	سَبِيلِهِ ۖ	from	عَنْ
		the guided ones	بِالْمُهْتَدِينَ	knows best	أَعْلَمُ

Translit	'Inna Rabbaka Huwa 'A`lamu Man Yaḍillu `An Sabīlihi Wa Huwa 'A`lamu Bil-Muhtadīna
AhmedAli	تیرا رب خوب جانتا ہے اسے جو اس کے راہ سے ہٹ جاتا ہے اور سیدھے راستے پر چلنے والوں کو بھی خوب جانتا ہے
Jalandhry	تمہارا پروردگار ان لوگوں کو خوب جانتا ہے جو اس کے رستے سے بھٹکے ہوئے ہیں اور ان سے بھی خوب واقف ہے جو رستے پر چل رہے ہیں
YusufAli	Thy Lord knoweth best who strayeth from His Way. He knoweth best those who they are that receive His guidance.
M.Khan	Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.
Pickthal	Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.
Shakir	Surely your Lord-- He best knows who goes astray from His way, and He best knows those who follow the right course.

﴿118﴾ فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

has been pronounced	ذُكِّرَ	of what	مِمَّا	so eat	فَكُلُوا
on which	عَلَيْهِ	(of) Allah	اللَّهُ	name	اسْمُ
in His Signs	بِآيَاتِهِ	you are	كُنْتُمْ	if	إِنْ
				believers	مُؤْمِنِينَ

Translit	Fakulū Mimmā Dhukira Asmu Allāhi `Alayhi 'In Kuntum Bi'āyātihi Mu'uminīna
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AhmedAli	سو تم اس جانوروں میں سے کھاؤ جس پر اللہ کا نام لیا گیا ہے اگر تم اس کے حکموں پر ایمان لانے والے ہو
Jalandhry	تو جس چیز پر (ذبح کے وقت) خدا کا نام لیا جائے اگر تم اس کی آیتوں پر ایمان رکھتے ہو تو اسے کھا لیا کرو
YusufAli	So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His Signs.
M.Khan	So eat of that (meat) on which Allāh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)
Pickthal	Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.
Shakir	Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ
إِلَيْهِ ۚ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿119﴾

وَمَا	and What (happened)	لَكُمْ	to you	أَلَّا	that do not
تَأْكُلُوا	you eat	مِمَّا	of what	ذُكِرَ	has been pronounced
اسْمُ	name	اللَّهِ	(of) Allah	عَلَيْهِ	on it
وَقَدْ	when indeed	فَصَّلَ	He has explained	لَكُمْ	to you
مَا	what	حَرَّمَ	He has forbidden	عَلَيْكُمْ	to you
إِلَّا	unless	مَا	that	اضْطُرِرْتُمْ	you are constrained
إِلَيْهِ ۚ	to it	وَإِنَّ	surely	كَثِيرًا	many
لِّيُضِلُّونَ	lead astray	بِأَهْوَاءِهِمْ	by their desires	بِغَيْرِ	for lack of
عِلْمٍ ۚ	knowledge	إِنَّ	certainly	رَبَّكَ	your Lord
هُوَ	(is) He (Who)	أَعْلَمُ	knows best	بِالْمُعْتَدِينَ	the transgressors

Translit	Wa Mā Lakum 'Allā Ta'kulū Mimmā Dhukira Asmu Allāhi `Alayhi Wa Qad Faṣṣala Lakum Mā Ḥarrama `Alaykum 'Illā Mā Adṭurirtum 'Ilayhi Wa 'Inna Kathīrāan Layuḍillūna Bi'ahwā'ihim Bighayri 'Ilmin 'Inna Rabbaka Huwa 'A'lamu Bil-Mu'tadīna
AhmedAli	کیا وجہ ہے کہ تم وہ چیز نہ کھاؤ جس پر اللہ کا نام لیا گیا ہو حالانکہ وہ واضح کر چکا ہے جو کچھ اس نے تم پر حرام کیا ہے ہاں مگر وہ چیز جس کی طرف تم مجبور ہو جاؤ اور بہت سے لوگ بے علمی کے باعث اپنے خیالات کے باعث اپنے خیالات کی بناء پر لوگوں کو بہکاتے ہیں تیرا رب حد سے بڑھنے والوں کو خوب جانتا ہے
Jalandhry	اور سبب کیا ہے کہ جس چیز پر خدا کا نام لیا جائے تم اسے نہ کھاؤ حالانکہ جو چیزیں اس نے تمہارے لیے حرام ٹھیرا دی ہیں وہ ایک ایک کر کے بیان کر دی ہیں (بے شک ان کو نہیں کھانا چاہیے) مگر اس صورت میں کہ ان کے (کھانے کے) لیے ناپار ہو جاؤ اور بہت سے لوگ بے سمجھے بوجھے اپنے نفس کی خواہشوں سے لوگوں کو بہکا رہے ہیں کچھ شک نہیں کہ ایسے لوگوں کو جو (خدا کی مقرر کی ہوئی) حد سے باہر نکل جاتے ہیں تمہارا پروردگار خوب جانتا ہے
YusufAli	Why should ye not eat of (meats) on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you,— except under compulsion of necessity? But many do mislead (men) by

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	their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.
M.Khan	And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors
Pickthal	How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.
Shakir	And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

وَذَرُوا	and forsake	ظَاهِرَ	outwardness	الْإِثْمِ	(of) sin
وَبَاطِنَهُ ۚ	and inwardness thereof	إِنَّ	indeed	الَّذِينَ	those who
يَكْسِبُونَ	earn	الْإِثْمَ	sin	سَيُجْزَوْنَ	they shall be requited
بِمَا	for what	كَانُوا	they have	يَقْتَرِفُونَ	committed

Translit	Wa Dharū Žāhira Al-'Ithmi Wa Bāṭinahu 'Inna Al-Ladhīna Yaksibūna Al-'Ithma Sayujzawna Bimā Kānū Yaqtarifūna
AhmedAli	تم ظاہری اور باطنی سب گناہ چھوڑ دو بے شک جو لوگ گناہ کرتے ہیں عنقریب اپنے کیے کی سزا پائیں گے
Jalandhry	اور ظاہری اور پوشیدہ (ہر طرح کا) گناہ ترک کر دو جو لوگ گناہ کرتے ہیں وہ عنقریب اپنے کئے کی سزا پائیں گے
YusufAli	Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."
M.Khan	Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit
Pickthal	Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.
Shakir	And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

وَلَا	and do not	تَأْكُلُوا	you eat	مِمَّا	of that
لَمْ	not	يُذَكِّرْ	has been pronounced	اسْمُ	name
اللَّهُ	(of) Allah	عَلَيْهِ	on it	وَإِنَّهُ	indeed it is
لَفِسْقٌ ۖ	a transgression	وَإِنَّ	and indeed	الشَّيَاطِينَ	the devils
لَيُوحُونَ	do inspire	إِلَى	to	أَوْلِيَائِهِمْ	their friends

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you obeyed them	أَطَعْتُمُوهُمْ	and if	وَإِنْ	so that they dispire with you	لِيَجَادِلُوكُمْ
		polytheists	لَمْشْرِكُونَ	you would surely be	إِنَّكُمْ

Translit	Wa Lā Ta'kulū Mimmā Lam Yudhkari Asmu Allāhi `Alayhi Wa 'Innahū Lafisqun Wa 'InnaAsh-Shayāṭīna Layūhūna 'Ilā 'Awliyā'ihim Liyuḡāḍilūkum Wa 'In 'Aṭa'tumūhum 'InnakumLamushrikūna				
AhmedAli	اور جس چیز پر اللہ کا نام نہیں لیا گیا اس میں سے نہ کھاؤ اور بے شک یہ کھانا گناہ ہے اور بے شک شیطان اپنے دوستوں کے دلوں میں ڈالتے ہیں تاکہ وہ تم سے جھگڑیں اور اگر تم نے ان کا کمانا تو تم بھی مشرک ہو جاؤ گے				
Jalandhry	اور جس چیز پر خدا کا نام نہ لیا جائے اسے مت کھاؤ کہ اس کا کھانا گناہ ہے اور شیطان (لوگ) اپنے رفیقوں کے دلوں میں یہ بات ڈالتے ہیں کہ تم سے جھگڑا کریں اور اگر تم لوگ ان کے کئے پر چلے تو بے شک تم بھی مشرک ہوئے				
YusufAli	Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you; if ye were to obey them, ye would indeed be pagans.				
M.Khan	Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allāh). And certainly, the Shayāṭin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikūn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allāh is polytheism].				
Pickthal	And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.				
Shakir	And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.				

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ
بِخَارِجٍ مِنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿122﴾

dead	مَيِّتًا	was	كَانَ	is he who	أَوْ مَنْ
for him	لَهُ	and We made	وَجَعَلْنَا	and We gave him life	فَأَحْيَيْنَاهُ
by it	بِهِ	his likeness	يَمْشِي	a light	نُورًا
like the one	كَمَنْ	men	النَّاسِ	among	فِي
the darknesses	الظُّلُمَاتِ	is in	فِي	who is	مَثَلُهُ
of it	مِنْهَا ۚ	come out	بِخَارِجٍ	he can not	لَيْسَ
to disbelievers	لِلْكَافِرِينَ	was made fair- seeming	زُيِّنَ	thus	كَذَلِكَ
to do	يَعْمَلُونَ	they used	كَانُوا	what	مَا

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Translit	'Awaman Kāna Maytāan Fa'ahyaynāhu Wa Ja`alnā Lahu Nūrāan Yamshī Bihi Fī An-Nāsi Kaman Mathaluhu Fī Aẓ-Ẓulumāti Laysa Bikhārijin Minhā Kadhālika Zuyyina Lilkāfirīna Mā Kānū Ya`malūna
AhmedAli	بھلا وہ شخص جو مردہ تھا پھر ہم نے اسے زندہ کر دیا اور ہم نے اسے روشنی دی کہ اسے لوگوں میں لیے پھرتا ہے وہ اس کے برابر ہو سکتا ہے جو اندھیروں میں پڑا ہو وہاں سے نکل نہیں سکتا اسی طرح کافروں کی نظر میں ان کے کام آراستہ کر دیئے گئے ہیں
Jalandhry	بھلا جو پہلے مردہ تھا پھر ہم نے اس کو زندہ کیا اور اس کے لیے روشنی کر دی جس کے ذریعے سے وہ لوگوں میں پلٹا پھرتا ہے کہیں اس شخص جیسا ہو سکتا ہے جو اندھیرے میں پڑا ہوا ہو اور اس سے نکل ہی نہ سکے اسی طرح کافر جو عمل کر رہے ہیں وہ انہیں اچھے معلوم ہوتے ہیں
YusufAli	Can he who was dead to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without Faith their own deeds seem pleasing.
M.Khan	Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men— like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.
Pickthal	Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fairseeming for the disbelievers.
Shakir	Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَّابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

in	فِي	We have made	جَعَلْنَا	and thus	وَكَذَلِكَ
leaders	أَكَّابِرَ	town	قَرْيَةٍ	every	كُلِّ
therein	فِيهَا ۖ	to plot	لِيَمْكُرُوا	(of) its wicked ones	مُجْرِمِيهَا
except	إِلَّا	they plot	يَمْكُرُونَ	but not	وَمَا
they perceive	يَشْعُرُونَ	though do not	وَمَا	against themselves	بِأَنْفُسِهِمْ

Translit	Wa Kadhalika Ja`alnā Fī Kullī Qaryatin 'Akābira Mujrimihā Liyamkurū Fīhā Wa Mā Yamkurūna 'Illā Bi'anfusihim Wa Mā Yash`urūna
AhmedAli	اور اسی طرح ہر بستی میں ہم نے گناہگاروں کے سردار بنا دیے ہیں تاکہ وہاں اپنے مکرو فریب کا جال پھیلانیں حالانکہ وہ اپنے فریب کے جال میں آپ پھنستے ہیں مگر وہ سمجھتے نہیں
Jalandhry	اور اسی طرح ہم نے ہر بستی میں بڑے بڑے مجرم پیدا کئے کہ ان میں مکاریاں کرتے رہیں اور جو مکاریاں یہ کرتے ہیں ان کا نقصان انہیں کو ہے اور (اس سے) بے خبر ہیں
YusufAli	Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.
M.Khan	And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except

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	against their ownelves, and they perceive (it) not.
Pickthal	And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.
Shakir	And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۚ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿124﴾

وَإِذَا	and when	جَاءَتْهُمْ	comes to them	آيَةٌ	a sign
قَالُوا	they say	لَنْ	shall not	نُؤْمِنَ	we believe
حَتَّىٰ	until	نُؤْتَىٰ	we are given	مِثْلَ	like
مَا	what	أُوتِيَ	was given (to)	رُسُلُ	Messengers
اللَّهُ ۚ	(of) Allah	اللَّهُ	Allah	أَعْلَمُ	knows best
حَيْثُ	where	يَجْعَلُ	to place	رِسَالَتَهُ ۚ	His Message
سَيُصِيبُ	soon will meet with	الَّذِينَ	those who	أَجْرُمُوا	have committed a crime
صَغَارٌ	humiliation	عِنْدَ	from	اللَّهُ	Allah
وَعَذَابٌ	and a torment	شَدِيدٌ	severe	بِمَا	for what
كَانُوا	they used	يَمْكُرُونَ	to plot		

Translit	<i>Wa 'Idhā Jā'at/hum 'Āyatun Qālū Lan Nu'umina Ḥattā Nu'utā Mithla Mā 'Ūtiya Rusulu Allāhi Allāhu 'A`lamu Ḥaythu Yaj`alu Risālatahu Sayuṣību Al-Ladhīna 'Ajramū Ṣaghārūn 'Inda Allāhi Wa 'Adhābun Shadīdun Bimā Kānū Yamkurūna</i>
AhmedAli	جب ان کے پاس کوئی نشانی آتی ہے تو کہتے ہیں ہم نہیں مانیں گے جب تک کہ وہ چیز خود ہمیں نہ دی جائے۔ جو اللہ کے رسولوں کو دی گئی ہے اور اللہ بہتر جانتا ہے کہ پیغمبری کا کام کس سے لے وہ وقت قریب ہے جب یہ مجرم اپنی مکاریوں کی پاداش میں اللہ کے ہاں ذلت اور سخت عذاب میں مبتلا ہوں گے
Jalandhry	اور جب ان کے پاس کوئی آیت آتی ہے تو کہتے ہیں کہ جس طرح کی رسالت خدا کے پیغمبروں کو ملی ہے جب تک اسی طرح کی رسالت ہم کو نہ ملے ہم ہرگز ایمان نہیں لائیں گے اس کو خدا ہی خوب جانتا ہے کہ (رسالت کا کون سا محل ہے اور) وہ اپنی پیغمبری کے عنایت فرمائے جو لوگ جرم کرتے ہیں ان کو خدا کے ہاں ذلت اور عذابِ شدید ہوگا اس لیے کہ مکاریاں کرتے تھے
YusufAli	When there comes to them a Sign (from Allah), they say: "We shall not believe until we receive one (exactly) like those received by Allah's messengers." Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment for all their plots.
M.Khan	And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.
Pickthal	And when a token cometh unto them, they say: We will not believe till we are given that which Allah's

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	messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.
Shakir	And when a communication comes to them they say: We will not believe till we are given the like of what Allah's messengers are given. Allah best knows where He places His message. There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا
حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿125﴾

Allah	اللَّهُ	wills	يُرِدْ	and whomsoever	فَمَنْ
He opens	يَشْرَحْ	He guides him	يَهْدِيَهُ	that	أَنْ
and whomsoever	وَمَنْ	for Islam	لِلْإِسْلَامِ ۖ	his breast	صَدْرَهُ
He lets him go astay	يُضِلَّهُ	that	أَنْ	He wills	يُرِدْ
closed	ضَيِّقًا	his breast	صَدْرَهُ	He makes	يَجْعَلْ
he is climbing	يَصَّعَّدُ	as if	كَأَنَّمَا	constricted	حَرَجًا
thus	كَذَلِكَ	the heaven	السَّمَاءِ ۚ	to	فِي
the impurity	الرِّجْسَ	Allah	اللَّهُ	sets	يَجْعَلُ
do not	لَا	those who	الَّذِينَ	over	عَلَى
				believe	يُؤْمِنُونَ

Translit	<i>Faman Yuridi Allāhu 'An Yahdiyahu Yashrah Ṣadrahu Lil'islāmi Wa Man Yurid 'An Yuḍillahu Yaj'al Ṣadrahu Ḍayyiqāan Ḥarajāan Ka'annamā Yaṣṣa`adu Fī As-Samā'i Kadhālika Yaj'alu Allāhu Ar-Rijsa `Alā Al-Ladhīna Lā Yu'uminūna</i>
AhmedAli	سو جسے اللہ چاہتا ہے کہ ہدایت دے تو اس کے سینہ کو اسلام کے قبول کرنے کے لیے کھول دیتا ہے اور جس کے متعلق چاہتا ہے کہ گمراہ کرے اس کے سینہ کو بے حد تنگ کر دیتا ہے گو کہ وہ آسمان پر چڑھتا ہے اسی طرح اللہ تعالیٰ ایمان نہ لانے والوں پر پھکار ڈالتا ہے
Jalandhry	تو جس شخص کو خدا چاہتا ہے کہ ہدایت بخشے اس کا سینہ اسلام کے لیے کھول دیتا ہے اور جسے چاہتا ہے کہ گمراہ کرے اس کا سینہ تنگ اور گھٹا ہوا کر دیتا ہے گویا وہ آسمان پر چڑھ رہا ہے اس طرح خدا ان لوگوں پر جو ایمان نہیں لاتے عذاب بھیجتا ہے
YusufAli	Those whom Allah (in His Plan) willeth to guide,— He openeth their breast to Islam; those whom He willeth to leave straying— He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.
M.Khan	And whomsoever Allāh wills to guide, He opens his breast to Islām, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not.
Pickthal	And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.
Shakir	Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as

though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۖ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿126﴾

(of) your Lord	رَبِّكَ	Way	صِرَاطُ	and this (is)	وَهَذَا
We have detailed	فَصَّلْنَا	surely	قَدْ	Straight	مُسْتَقِيمًا ۖ
take heed	يَذَّكَّرُونَ	for a people (who)	لِقَوْمٍ	the Signs	الْآيَاتِ

Translit	<i>Wa Hadhā Şirāṭu Rabbika Mustaqīmāan Qad Faṣṣalnā Al-'Āyāti Liqawmin Yadhhdhakkarūna</i>
AhmedAli	اور یہ تیرے رب کا سیدھا راستہ ہے ہم نے نصیحت حاصل کرنے والوں کے لیے آیتوں کو صاف صاف کر کے بیان کر دیا ہے
Jalandhry	اور یہی تمہارے پروردگار کا سیدھا راستہ ہے، تو لوگ غور کرنے والے میں ان کے لیے ہم نے اپنی آیتیں کھول کھول کر بیان کر دی ہیں
YusufAli	This is the way of thy Lord, leading straight: We have detailed the Signs for those who receive admonition.
M.Khan	And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.
Pickthal	This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed.
Shakir	And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿127﴾

(of) peace	السَّلَامِ	abode	دَارُ	for them (is)	لَهُمْ
and He	وَهُوَ	their Lord	رَبِّهِمْ ۖ	with	عِنْدَ
they used	كَانُوا	for what	بِمَا	(is) their Protector	وَلِيُّهُمْ
				to do	يَعْمَلُونَ

Translit	<i>Lahum Dāru As-Salāmi `Inda Rabbihim Wa Huwa Walīyuhum Bimā Kānū Ya`malūna</i>
AhmedAli	ان کے لیے اپنے رب کے ہاں سلامتی کا گھر ہے اور وہ ان کے اعمال کے سبب سے ان کا مددگار ہے
Jalandhry	ان کے لیے ان کے اعمال کے صلے میں پروردگار کے ہاں سلامتی کا گھر ہے اور وہی ان کا دوستدار ہے
YusufAli	For them will be a Home of Peace in the presence of their Lord: He will be their Friend because they practised (righteousness).
M.Khan	For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do.
Pickthal	For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.
Shakir	They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

وَيَوْمَ يَخْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنَّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ ۖ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ
رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا
مَا شَاءَ اللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿128﴾

وَيَوْمَ	and on the Day (when)	يَخْشُرُهُمْ	He will gather them together	جَمِيعًا	all
يَا مَعْشَرَ	O you assemble	الْجِنَّ	(of) jinns	قَدِ	surely
اسْتَكْثَرْتُمْ	you have taken a lot	مِنَ	from	الْإِنْسِ ۖ	humans
وَقَالَ	and said (will say)	أَوْلِيَاؤُهُمْ	their friends	مِنَ	among
الْإِنْسِ	the humans	رَبَّنَا	our Lord	اسْتَمْتَعَ	benefited
بَعْضُنَا	some of us	بِبَعْضٍ	from some	وَبَلَغْنَا	and We have reached
أَجَلَنَا	our term	الَّذِي	which	أَجَّلْتَ	You had appointed
لَنَا ۚ	for us	قَالَ	He said	النَّارُ	the Fire
مَثْوَاكُمْ	(is) your abode	خَالِدِينَ	to abide forever	فِيهَا	therein
إِلَّا	except	مَا	what	شَاءَ	willed
اللَّهُ ۚ	Allah	إِنَّ	indeed	رَبَّكَ	your Lord
حَكِيمٌ	(is) All-Wise	عَلِيمٌ	All-Knowing		

Translit	<i>Wa Yawma Yahshuruhum Jamī`āan Yā Ma`shara Al-Jinni Qadi Astakthartum Mina Al-'Insi Wa Qāla 'Awliyā'uuhum Mina Al-'Insi Rabbanā Astamta`a Ba`ḍunā Biba`ḍin Wa Balaghna`Ajalanā Al-Ladhī 'Ajjalta Lanā Qāla An-Nāru Mathwākum Khālidīna Fīhā 'Illā Mā Shā'aAllāhu 'Inna Rabbaka Ḥakīmūn 'Alīmūn</i>
AhmedAli	اور جس دن ان سب کو جمع کرے گا جنوں کی جماعت سے فرمائے گا تم نے آدمیوں سے بہت سے اپنے تابع کر لئے تھے اور آدمیوں میں سے جو جنوں کے دوست تھے کہیں گے اے رب ہمارے ہم میں سے ہر ایک نے دوسرے سے کام نکالا اور ہم اپنی اس معیاد کو آپہنچے جو تو نے ہمارے واسطے مقرر کی تھی فرمائے گا تم سب کا ٹھکانا آگ ہے اس میں ہمیشہ رہو گے اس سے صرف وہی بچیں گے جنہیں اللہ بچائے گا بے شک تیرا رب حکمت والا جاننے والا ہے
Jalandhry	اور جس دن وہ سب (جن و انس) کو جمع کرے گا (اور فرمائے گا کہ) اے گروہ جنات تم نے انسانوں سے بہت (فائدے) حاصل کئے تو جو انسانوں میں ان کے دوستدار ہوں گے وہ کہیں گے کہ پروردگار ہم ایک دوسرے سے فائدہ اٹھاتے رہے اور (آخر) اس وقت کو پہنچ گئے جو تو نے ہمارے لیے مقرر کیا تھا خدا فرمائے گا (اب) تمہارا ٹھکانہ دوزخ ہے ہمیشہ اس میں (بٹلے) رہو گے مگر جو خدا چاہے بے شک تمہارا پروردگار دانا اور خبردار ہے
YusufAli	One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! We made profit from each other: but (alas!) we reached our term— which Thou didst appoint for us." He will say: "The fire be your dwelling-place: you will dwell therein forever except as Allah willeth." For thy Lord is full of wisdom and knowledge.
M.Khan	And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you

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	mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."
Pickthal	In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.
Shakir	And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿129﴾

some	بَعْضَ	We make friends	نُؤَلِّي	and thus	وَكَذَلِكَ
for what	بِمَا	(of) some	بَعْضًا	(of) the wrong-doers	الظَّالِمِينَ
		earn	يَكْسِبُونَ	they used to	كَانُوا

Translit	<i>Wa Kadhalika Nuwalli Ba`da Az-Zālimīna Ba`dāan Bimā Kānū Yaksibūna</i>
AhmedAli	اور اسی طرح ہم گنہگاروں کو ایک دوسرے کے ساتھ ان کے اعمال کے سبب سے ملا دیں گے
Jalandhry	اور اسی طرح ہم ظالموں کو ان کے اعمال کے سبب جو وہ کرتے تھے ایک دوسرے پر مسلط کر دیتے ہیں
YusufAli	Thus do We make the wrong-doers turn to each other, because of what they earn.
M.Khan	And thus We do make the Zālimūn (polytheists and wrong-doers) Auliya' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.
Pickthal	Thus We let some of the wrong-doers have power over others because of what they are wont to earn.
Shakir	And thus do We make some of the iniquitous to befriend others on account of what they earned.

يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا ۖ وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا

كَافِرِينَ ﴿130﴾

and humans	وَالْإِنْسِ	(of) jinns	الْجِنَّ	O assembly	يَا مَعْشَرَ
Messengers	رُسُلٌ	come to you	يَأْتِكُمْ	did not	أَلَمْ
to you	عَلَيْكُمْ	reciting	يَقُصُّونَ	from among you	مِنْكُمْ
meeting	لِقَاءَ	and warning you (of)	وَيُنذِرُونَكُمْ	My Verses	آيَاتِي
they said	قَالُوا	this	هَٰذَا ۖ	(of) your Day	يَوْمِكُمْ
ourselves	أَنْفُسِنَا ۖ	against	عَلَىٰ	we bear witness	شَهِدْنَا

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(of) the world	الدُّنْيَا	life	الْحَيَاةُ	and deluded them	وَعَرَّضَهُمْ
themselves	أَنْفُسِهِمْ	against	عَلَى	and they did bear witness	وَشَهِدُوا
disbelievers	كَافِرِينَ	(they) were	كَانُوا	that they	أَنْهُمْ

Translit	<i>Yā Ma`shara Al-Jinni Wa Al-'Insi 'Alam Ya'tikum Rusulun Minkum Yaqūṣṣūna `Alaykum 'Āyā Tī Wa Yundhirūnakum Liqā'a Yawmikum Hādhā Qālū Shahidnā `Alā 'Anfusinā WaGharrat/humu Al-Ĥayā Atu Ad-Dunyā Wa Shahidū `Alā 'Anfusihim 'Annahum Kānū Kāfirīna</i>
AhmedAli	اے جنوں اور انسانوں کی جماعت کیا تمہارے پاس تم ہی میں سے رسول نہیں آئے تھے جو تمہیں میرے احکام سناتے تھے وہ اس دن کی ملاقات سے تمہیں ڈراتے تھے کہیں گے ہم اپنے گناہ کا اقرار کرتے ہیں اور انہیں دنیا کی زندگی نے دھوکہ دیا ہے اور اپنے اوپر ہی گواہی دیں گے کہ وہ کافر تھے
Jalandhry	اے جنوں اور انسانوں کی جماعت کیا تمہارے پاس تم ہی میں سے پیغمبر نہیں آتے رہے جو میری آیتیں تم کو پڑھ کر سناتے اور اس دن کے سامنے آجود ہونے سے ڈراتے تھے وہ کہیں گے کہ (پروہگار) ہمیں اپنے گناہوں کا اقرار ہے ان لوگوں کو دنیا کی زندگی نے دھوکے میں ڈال رکھا تھا اور (اب) خود اپنے اوپر گواہی دی کہ کفر کرتے تھے
YusufAli	O ye assembly of Jinns and men! came there not unto you messengers from amongst you setting forth unto you My Signs, and warning you of the of the meeting of this day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.
M.Khan	O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers
Pickthal	O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.
Shakir	O assembly of jinn and men! did there not come to you messengers from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿131﴾

not	لَمْ	that	أَنْ	this (is because)	ذَلِكَ
Who destroys	مُهْلِكَ	your Lord	رَبُّكَ	was	يَكُنْ
and their people	وَأَهْلُهَا	unjustly	بِظُلْمٍ	the towns	الْقُرَىٰ
				(were) unaware	غَافِلُونَ

Translit	<i>Dhālika 'An Lam Yakun Rabbuka Muhlika Al-Qurá Bīẓulmin Wa 'Ahluhā Ghāfilūna</i>
AhmedAli	یہ اس لیے ہوا کہ تیار رب بستیوں کو ظلم کرنے کے باوجود ہلاک نہیں کیا کرتا اس حال میں کہ وہ بے خبر ہوں
Jalandhry	(اے محمد صلی اللہ علیہ وسلم!) یہ (جو پیغمبر آتے رہے اور کتابیں نازل ہوتی رہیں تو) اس لیے کہ تمہارا پروہگار ایسا نہیں کہ بستیوں کو ظلم سے ہلاک کر دے اور وہاں کے

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	رستے والوں کو (کچھ بھی) خبر نہ ہو
YusufAli	(The messengers were sent) thus, for thy Lord would not destroy, for their wrong-doing men's habitations whilst their occupants were unwarned.
M.Khan	This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).
Pickthal	This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).
Shakir	This is because your Lord would not destroy towns unjustly while their people were negligent.

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿132﴾

for what	مِمَّا	(there are) ranks	دَرَجَاتٍ	and for every one	وَلِكُلِّ
your Lord	رَبُّكَ	and not	وَمَا	they did	عَمِلُوا ۖ
they do	يَعْمَلُونَ	of what	عَمَّا	(is) unaware	بِغَافِلٍ

Translit	Wa Likullin Darajātun Mimmā `Amilū Wa Mā Rabbuka Bighāfilin `Ammā Ya`malūna
AhmedAli	اور ہر ایک کے لیے ان کے عمل کے لحاظ سے درجے ہیں اور تیرا رب ان کے کاموں سے بے خبر نہیں
Jalandhry	اور سب لوگوں کے بلحاظ اعمال درجے (مقرر) ہیں اور جو کام یہ لوگ کرتے ہیں خدا ان سے بے خبر نہیں
YusufAli	To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.
M.Khan	For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
Pickthal	For all there will be ranks from what they did. Thy Lord is not unaware of what they do.
Shakir	And all have degrees according to what they do; and your Lord is not heedless of what they do.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۖ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ

ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿133﴾

Full of Mercy	ذُو الرَّحْمَةِ ۖ	(is) Self-Sufficient	الْغَنِيُّ	and your Lord	وَرَبُّكَ
He takes you away	يُذْهِبْكُمْ	He wills	يَشَأْ	if	إِنْ
whom	مَا	after you	مِنْ بَعْدِكُمْ	and lets succeed	وَيَسْتَخْلِفْ
He raised you	أَنْشَأَكُمْ	as	كَمَا	He wills	يَشَاءُ
people	قَوْمٍ	offspring	ذُرِّيَّةٍ	from	مِنْ
				(of) other	آخَرِينَ

Translit	Wa Rabbuka Al-Ghanīyu Dhū Ar-Raḥmāti 'In Yasha' Yudh/hibkum Wa Yastakhlif MinBa`dikum Mā Yashā'u Kamā 'Ansha'akum Min Dhurrīyati Qawmin 'Ākharīna
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AhmedAli	اور تیرا رب بے پرواہ رحمت والا ہے اگر وہ چاہے تم سب کو اٹھالے اور تمہارے بعد جسے چاہے تمہاری جگہ آباد کر دے جس طرح تمہیں ایک دوسری قوم کی نسل سے پیدا کیا ہے
Jalandhry	اور تمہارا پروردگار بے پروا (اور) صاحب رحمت ہے اگر چاہے (تو اے بندوں) تمہیں نابود کر دے اور تمہارے بعد جن لوگوں کو چاہے تمہارا جانشین بنا دے جیسا تم کو بھی دوسرے لوگوں کی نسل سے پیدا کیا ہے
YusufAli	Thy Lord is Self-sufficient full, of Mercy: if it were His Will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.
M.Khan	And your Lord is Rich (Free of all wants), full of Mercy, if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.
Pickthal	Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.
Shakir	And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

you are promised	تُوعَدُونَ	what	مَا	certainly	إِنَّ
you	أَنْتُمْ	and cannot	وَمَا	(is) bound to Me	لَآتٍ ۖ
				disable (Allah)	بِمُعْجِزِينَ

Translit	'Inna Mā Tū`adūna La'ātin Wa Mā 'Antum Bimu`jizīna
AhmedAli	جس چیز کا تمہیں وعدہ دیا جاتا ہے وہ ضرور آنے والی ہے اور تم عاجز نہیں کر سکتے
Jalandhry	کچھ شک نہیں کہ جو وعدہ تم سے کیا جاتا ہے وہ (وقوع میں) آنے والا ہے اور تم (خدا کو) مغلوب نہیں کر سکتے
YusufAli	All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit).
M.Khan	Surely, that which you are promised will verily come to pass, and you cannot escape (from the Punishment of Allāh).
Pickthal	Lo! that which ye are promised will surely come to pass, and ye cannot escape.
Shakir	Surely what you are threatened with must come to pass and you cannot escape (it).

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

work	اعْمَلُوا	O people	يَا قَوْمِ	say	قُلْ
verily I (too)	إِنِّي	your place	مَكَانَتِكُمْ	In	عَلَىٰ
you will know	تَعْلَمُونَ	soon	فَسَوْفَ	(am) at work	عَامِلٌ ۖ
for him	لَهُ	will be	تَكُونُ	whom	مَنْ
indeed	إِنَّهُ	(of) the House (Paradise)	الدَّارِ ۚ	reward	عَاقِبَةُ

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The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

the wrong-doers	الظَّالِمُونَ	succeed	يُفْلِحُ	do not	لَا
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Translit	<i>Qul Yā Qawmi A`malū `Alā Makānatikum 'Innī `Āmilun Fasawfa Ta`lamūna Man Takūnu Lahu `Āqibatu Ad-Dāri 'Innahu Lā Yuflihu Aẓ-Ẓālimūna</i>
AhmedAli	کہہ دو اے لوگو تم اپنی جگہ پر کام کرتے رہو اور میں بھی کرتا ہوں عنقریب معلوم کر لو گے آخرت کا گھر کس کے لیے ہوتا ہے بے شک ظالم نجات نہیں پاتے
Jalandhry	کہہ دو کہہ لوگو تم اپنی جگہ پر عمل کئے جاؤ میں (اپنی جگہ) عمل کئے جاتا ہوں عنقریب تم کو معلوم ہو جائے گا کہ آخرت میں (بہشت) کس کا گھر ہو گا کچھ شک نہیں کہ مشرک نجات نہیں پانے کے
YusufAli	Say: "O my people! Do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."
M.Khan	Say (O Muhammad SAW): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zālimūn (polytheists and wrong-doers) will not be successful."
Pickthal	Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.
Shakir	Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا ۚ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۚ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

of what	مِمَّا	to Allah	لِلَّهِ	and they assigned	وَجَعَلُوا
the tilth	الْحَرْثِ	of	مِنْ	He has created	ذَرَأً
and they said	فَقَالُوا	a share	نَصِيبًا	and the cattle	وَالْأَنْعَامِ
so they presume	بِزَعْمِهِمْ	(is) for Allah	لِلَّهِ	this	هَذَا
but what	فَمَا	(is) for our partners	لِشُرَكَائِنَا ۚ	and this	وَهَذَا
does not	فَلَا	for their partners (of) Allah	لِشُرَكَائِهِمْ	is	كَانَ
Allah	اللَّهُ ۚ	(to)	إِلَىٰ	reach	يَصِلُ
for Allah	لِلَّهِ	is	كَانَ	and what	وَمَا
(to)	إِلَىٰ	reaches	يَصِلُ	that	فَهُوَ
(is) what	مَا	evil	سَاءَ	their partners (of Allah)	شُرَكَائِهِمْ ۚ
				they judge	يَحْكُمُونَ

Translit	<i>Wa Ja`alū Lillāhi Mimmā Dhara'a Mīna Al-Ĥarṭhi Wa Al-'An`ām Naṣībāan Faqālū Hādhā Lillāhi Biza`mihim Wa Hadhā Lishurakā'inā Famā Kāna Lishurakā'ihim Falā Yaṣilu 'Ilā Allāhi Wa Mā Kāna Lillāhi</i>
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The Holy Quran

The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

	<i>Fahuwa Yaşılı 'Ilā Shurakā'ihim Sā'a Mā Yahkumūna</i>
AhmedAli	اور اللہ کی پیدا کی ہوئی کھیتی اور مویشیوں میں سے ایک حصہ اس کے لیے مقرر کرتے ہیں اور اپنے خیال کے مطابق کہتے ہیں کہ یہ اللہ کا حصہ ہے اور یہ ہمارے شریکوں کا ہے سو جو حصہ ان کے شریکوں کا ہے وہ اللہ کی طرف نہیں جاسکتا اور جو اللہ کا ہے وہ ان کے شریکوں کی طرف جاسکتا ہے کیسا برا فیصلہ کرتے ہیں
Jalandhry	اور (یہ لوگ) خدا ہی کی پیدا کی ہوئی چیزوں یعنی کھیتی اور چوپایوں میں خدا کا بھی ایک حصہ مقرر کرتے ہیں اور اپنے خیال (باطل) سے کہتے ہیں کہ یہ (حصہ) تو خدا کا اور یہ ہمارے شریکوں (یعنی بتوں) کا تو جو حصہ ان کے شریکوں کا ہوتا ہے وہ تو خدا کی طرف نہیں جاسکتا اور جو حصہ خدا کا ہوتا ہے وہ ان کے شریکوں کی طرف جاسکتا ہے یہ کیسا برا انصاف ہے
YusufAli	Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say according to their fancies: "This is for Allah, and this— for our `partners'"! But the share of their `partners' reacheth not Allah, whilst the share of Allah reacheth their `partners'! Evil (and unjust) is their assignment!.
M.Khan	And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh according to their claim, and this is for our (Allāh's so-called) partners." But the share of their (Allāh's so-called) "partners" reaches not Allāh, while the share of Allāh reaches their (Allāh's so-called) "partners"! Evil is the way they judge!
Pickthal	They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.
Shakir	And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah-- so they assert-- and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْذُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿137﴾

to many	لِكَثِيرٍ	made fair-seeming	زَيْنَ	and likewise	وَكَذَلِكَ
killing	قَتَلَ	the polytheists	الْمُشْرِكِينَ	of	مِنْ
so that they ruin them	لِيُرْذُوهُمْ	their partners (of Allah)	شُرَكَاؤُهُمْ	(of) their children	أَوْلَادِهِمْ
(regarding) their religion	دِينَهُمْ ۖ	them	عَلَيْهِمْ	and so that they confound	وَلِيَلْبِسُوا
Allah	اللَّهُ	had willed	شَاءَ	and if	وَلَوْ
so leave them	فَذَرْهُمْ	they would have done it	فَعَلُوهُ ۖ	not	مَا
		they fabricate	يَفْتَرُونَ	and what	وَمَا

Translit	<i>Wa Kadhalika Zayyana Likathirin Mina Al-Mushrikina Qatla 'Awladihim Shuraka'uuhum Liyurdūhum Wa Liyalbisū `Alayhim Dīnahum Wa Law Shā'a Allāhu Mā Fa'alūhu Fadharhum Wa Mā Yaftarūna</i>
AhmedAli	اور اسی طرح بہت سے مشرکوں کے خیال میں ان کے شریکوں نے اپنی اولاد کے قتل کرنے کو خوشامنا دیا ہے تاکہ انہیں ہلاکت میں مبتلا کر دیں اور ان پر ان

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The Cattle

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سورة الأنعام

	کے دین کو مشتبہ بنا دیں اگر اللہ تعالیٰ چاہتا تو ایسا نہ کرتے سوا انہیں چھوڑ دو اور جو وہ افتراء کرتے ہیں
Jalandhry	اسی طرح بہت سے مشرکوں کو ان کے شریکوں نے ان کے بچوں کو جان سے مار ڈالنا اچھا کر دکھایا ہے تاکہ انہیں ہلاکت میں ڈال دیں اور ان کے دین کو ان پر غلط ملاحظہ کریں اور اگر خدا چاہتا تو وہ ایسا نہ کرتے تو ان کو چھوڑ دو کہ وہ جانیں اور ان کا بھوٹ
Yusuf Ali	Even so, in the eyes of most of the Pagans, their 'partners' made alluring the slaughter of their children in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: but leave alone them and their inventions.
M. Khan	And so to many of the Mushrikûn (polytheists - see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.
Pickthal	Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.
Shakir	And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ ۖ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿138﴾

cattle	أَنْعَامٌ	these	هَذِهِ	and they said	وَقَالُوا
none	لَا	(are) forbidden	حِجْرٌ	and crops	وَحَرْتُ
whom	مَنْ	except	إِلَّا	should eat them	يَطْعَمُهَا
and cattle	وَأَنْعَامٌ	as they presume	بِرَعْمِهِمْ	we will	نَشَاءُ
and cattle	وَأَنْعَامٌ	their backs	ظُهُورُهَا	(are) forbidden	حُرِّمَتْ
name	اسْمَ	they pronounce	يَذْكُرُونَ	do not	لَا
false fabrication	افْتِرَاءٌ	on it	عَلَيْهَا	(of) Allah	اللَّهُ
for wath	بِمَا	He will recompense them	سَيَجْزِيهِمْ	against Him (Allah)	عَلَيْهِ ۖ
to fabricate	يَفْتَرُونَ			they used	كَانُوا

Translit	<i>Wa Qālū Hadhihi 'An`āmun Wa Ĥarthun Ĥijrun Lā Yaṭ`amuhā 'Illā Man Nashā'u Biza`mihim Wa 'An`āmun Ĥurrimat Žuhūruhā Wa 'An`āmun Lā Yadhkurūna Asma Allāhi `Alayhā Aftirā'an `Alayhi Sayajzīhim Bimā Kānū Yaftirūna</i>
Ahmed Ali	اور کہتے ہیں یہ جانور اور کھیت محفوظ ہیں انہیں صرف وہی لوگ کھا سکتے ہیں جنہیں ہم چاہیں اور کچھ جانور ہیں جن پر سواری حرام کر دی گئی ہے اور کچھ جانور ہیں جن پر اللہ کا نام نہیں لیتے یہ سب اللہ پر افتراء ہے عنقریب اللہ انہیں اس افترا کی سزا دے گا
Jalandhry	اور اپنے خیال سے یہ بھی کہتے ہیں کہ یہ چارپائے اور کھیتی منع ہے اسے اس شخص کے سوا جسے ہم چاہیں کوئی نہ کھائے اور (بعض) چارپائے ایسے ہیں کہ

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سورة الأنعام

	ان کی پیٹ پر چڑھنا منع کر دیا گیا ہے اور بعض مویشی ایسے ہیں جن پر (ذبح کرتے وقت) خدا کا نام نہیں لیتے سب خدا پر جھوٹ ہے وہ عنقریب ان کو ان کے جھوٹ کا بدلہ دے گا
YusufAli	And they say that such and such cattle and crops are taboo, and none should eat of them except those— whom so they say— We wish; further there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter) the name of Allah is not pronounced;— inventions against Allah's name: soon will He requite them for their inventions.
M.Khan	And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying against Him (Allāh). He will recompense them for what they used to fabricate.
Pickthal	And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will - in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.
Shakir	And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۚ وَإِنْ يَكُنْ مِيتَةً فَهُمْ فِيهِ شُرَكَاءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

وَقَالُوا	and they said	مَا	what	فِي	(is) in
بُطُونِ	bellies	هَذِهِ	(of) these	الْأَنْعَامِ	cattle
خَالِصَةٌ	is exclusively	لِّذُكُورِنَا	for our males	وَمُحَرَّمٌ	and forbidden
عَلَىٰ	to	أَزْوَاجِنَا ۚ	our females	وَإِنْ	but if
يَكُنْ	it is	مِيتَةً	dead	فَهُمْ	then they
فِيهِ	(are) in it (therein)	شُرَكَاءُ ۚ	partners	سَيَجْزِيهِمْ	He will recompense them
وَصَفَهُمْ ۚ	(for) their attribution	إِنَّهُ	indeed He	حَكِيمٌ	(is) All-Wise
عَلِيمٌ	All-Knowing				

Translit	Wa Qālū Mā Fī Buṭūni Hadhihi Al-'An`āmi Khālīṣatun Lidhukūrinā Wa Muḥarramun `Alā'Azwājīnā Wa 'In Yakun Maytatan Fahum Fīhi Shurakā'u Sayajzīhim Waṣfahum 'Innahu Ḥakīmun `Alīmun
AhmedAli	اور کہتے ہیں جو کچھ ان جانوروں کے پیٹ میں ہے یہ ہمارے مردوں کے لیے خاص ہے اور ہماری عورتوں پر حرام ہے اور جو بچہ مردہ ہو تو دونوں اس کے کھانے میں برابر ہیں اللہ انہیں ان باتوں کی سزا دے گا بے شک وہ حکمت والا جاننے والا ہے
Jalandhry	اور یہ بھی کہتے ہیں کہ جو بچہ ان چارپایوں کے پیٹ میں ہے وہ خاص ہمارے مردوں کے لئے ہے اور ہماری عورتوں کو (اس کا کھانا) حرام ہے اور اگر وہ بچہ مرا ہوا ہو تو سب اس میں شریک ہیں (یعنی اسے مرد اور عورتیں سب کھائیں) عنقریب خدا ان کو ان کے ڈھکوسلوں کی سزا دے گا بے شک وہ حکمت والا خبردار ہے
YusufAli	They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and

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	forbidden to our women; but if it is still-born, then all have shares therein. For their (false) attribution (of superstitions to Allah): He will soon punish them: for He is full of Wisdom and Knowledge.
M.Khan	And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower. (Tafsir At-Tabarī).
Pickthal	And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him). Lo, He is Wise, Aware.
Shakir	And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۖ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

those who	الَّذِينَ	suffered loss	خَسِرَ	certainly	قَدْ
foolishly	سَفَهًا	their children	أَوْلَادَهُمْ	killed	قَتَلُوا
and they made unlawful	وَحَرَّمُوا	knowledge	عِلْمٍ	without	بِغَيْرِ
Allah	اللَّهُ	sustenance provided them	رَزَقَهُمْ	what	مَا
Allah	اللَّهُ ۖ	against	عَلَى	inventing a lie	افْتِرَاءً
and not	وَمَا	they have gone astray	ضَلُّوا	surely	قَدْ
		guided ones	مُهْتَدِينَ	they are	كَانُوا

Translit	<i>Qad Khasira Al-Ladhīna Qatalū 'Awlādahum Safahāan Bighayri 'Ilmin Wa Haramū Mā Razaqahumu Allāhu Aftirā'an `Alā Allāhi Qad Ḍallū Wa Mā Kānū Muhtadīna</i>
AhmedAli	تحقیق خسارے میں پڑے وہ لوگ جنہوں نے اپنی اولاد کو جالت اور نادانی کی بنا پر قتل کیا اور اللہ پر ہمتان باندھ کر اس رزق کو حرام کر لیا جو اللہ نے انہیں دیا تھا بے شک وہ گمراہ ہوئے اور سیدھی راہ پر نہ آئے
Jalandhry	جن لوگوں نے اپنی اولاد کو بیوقوفی سے بے سمجھی سے قتل کیا اور خدا پر افترا کر کے اس کی عطا فرمائی کی ہوئی روزی کو حرام ٹھہرایا وہ گھٹائے میں پڑ گئے وہ بے شبہ گمراہ ہیں اور ہدایت یافتہ نہیں ہیں
YusufAli	Lost are those who slay their children, from folly, without knowledge and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.
M.Khan	Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.
Pickthal	They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.
Shakir	They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۚ
وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿141﴾

وَهُوَ	and (it is) He	الَّذِي	who	أَنْشَأَ	brought into being
جَنَّاتٍ	gardens	مَعْرُوشَاتٍ	trellised	وَعَيْرَ	and not
مَعْرُوشَاتٍ	trellised	وَالنَّخْلَ	and the date-palm	وَالزَّرْعَ	and crops
مُخْتَلِفًا	(of) varying	أُكْلُهُ	tastes	وَالزَّيْتُونَ	and the olive
وَالرُّمَّانَ	and pomegranates	مُتَشَابِهًا	resembling	وَعَيْرَ	and not
مُتَشَابِهٍ ۚ	resembling	كُلُوا	eat	مِنْ	of
ثَمَرِهِ	its fruit	إِذَا	when	أَثْمَرَ	it bears fruit
وَآتُوا	and give	حَقَّهُ	its due	يَوْمَ	(on) day
حَصَادِهِ ۚ	(of) its harvest	وَلَا	and do not	تُسْرِفُوا ۚ	exceed the limits
إِنَّهُ	indeed He	لَا	does not	يُحِبُّ	like
الْمُسْرِفِينَ	those who exceed limits				

Translit	Wa Huwa Al-Ladhī 'Ansha'a Jannātin Ma'rūshātin Wa Ghayra Ma'rūshātin Wa An-Nakhla Wa Az-Zar'a Mukhtalifān 'Ukuluhu Wa Az-Zaytūna Wa Ar-Rummāna Mutashābihān Wa Ghayra Mutashābihin Kulū Min Thamarihi 'Idhā 'Athmara Wa 'Atū Haqqahu Yawma HaṣādihīWa Lā Tusrifū 'Innahu Lā Yuhibbu Al-Musrifīna
AhmedAli	اور اسی نے وہ باغ پیدا کیے جو چھتوں پر چڑھائے جاتے ہیں اور جو نہیں چڑھائے جاتے اور کھجور کے درخت اور کھیتی جن کے پھل مختلف ہیں اور زیتون اور انار پیدا کیے جو ایک دوسرے سے مشابہ اور جدا جدا بھی ہیں ان کے پھل کھاؤ جب وہ پھل لائیں اور جس دن اسے کاٹو اس کا حق ادا کرو اور بے جا خرچ نہ کرو بے شک وہ بے جا خرچ کرنے والوں کو پسند نہیں کرتا
Jalandhry	اور خدا ہی تو ہے جس نے باغ پیدا کئے چھتوں پر چڑھائے ہوئے بھی اور جو چھتوں پر نہیں چڑھائے ہوئے وہ بھی اور کھجور اور کھیتی جن کے طرح طرح کے پھل ہوتے ہیں اور زیتون اور انار جو (بعض باتوں میں) ایک دوسرے سے ملتے ہیں جب یہ چیزیں پھلیں تو ان کے پھل کھاؤ اور جس دن (پھل توڑو اور کھیتی) کاٹو تو خدا کا حق بھی اس میں سے ادا کرو اور بے جا نہ اڑاؤ کہ خدا بیجا اڑانے والوں کو دوست نہیں رکھتا
YusufAli	It is He who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.
M.Khan	And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakāt, according to Allāh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrifūn (those who waste by

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	extravagance),
Pickthal	He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.
Shakir	And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۖ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ
عَدُوٌّ مُّبِينٌ ﴿142﴾

for burden	حَمُولَةً	the cattle (are some)	الْأَنْعَامِ	and of	وَمِنَ
that what	مِمَّا	eat	كُلُوا	and to be laid on ground	وَفَرْشًا ۖ
and do not	وَلَا	Allah	اللَّهُ	provided you	رَزَقَكُمُ
(of) Satan	الشَّيْطَانِ ۚ	footsteps	خُطُوَاتِ	you follow	تَتَّبِعُوا
enemy	عَدُوٌّ	to you	لَكُمْ	indeed he	إِنَّهُ
				(is) open	مُبِينٌ

Translit	Wa Mina Al-'An`āmi Hamūlatan Wa Farshāan Kulū Mimmā Razaqakumu Allāhu Wa Lā Tattabi`ū Khuṭuwāti Ash-Shayṭāni 'Innahu Lakum `Adūwun Mubīnun
AhmedAli	اور بوجھ اٹھانے والے مویشی پیدا کیے اور زمین سے لگے ہوئے اور اللہ کے رزق میں سے کھاؤ اور شیطان کے قدموں پر نہ چلو وہ تمہارا صریح دشمن ہے
Jalandhry	اور چارپایوں میں بوجھ اٹھانے والے (یعنی بڑے بڑے) بھی پیدا کئے اور زمین سے لگے ہوئے (یعنی چھوٹے چھوٹے) بھی (پس) خدا کا دیا ہوا رزق کھاؤ اور شیطان کے قدموں پر نہ چلو وہ تمہارا صریح دشمن ہے
YusufAli	Of the cattle are some for burden and some for meat. eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you an avowed enemy.
M.Khan	And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep, goats for food, meat, milk, wool). Eat of what Allāh has provided for you, and follow not the footsteps of Shaitān (Satan). Surely he is to you an open enemy.
Pickthal	And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.
Shakir	And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.

ثَمَانِيَةَ أَزْوَاجٍ ۖ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۚ قُلِ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا
اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۚ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿143﴾

of	مِنْ	(in) pairs	أَزْوَاجٍ ۖ	eight	ثَمَانِيَةَ
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and of	وَمِنْ	and two	اِثْنَيْنِ	sheep	الصَّانِ
say	قُلْ	two	اِثْنَيْنِ ۖ	the goats	الْمُعْزِ
or	أَمْ	He has forbidden	حَرَّمَ	has the two males	الذَّكَرَيْنِ
contain	اشْتَمَلَتْ	or	أَمَّا	the two females	الْأُنثَيَيْنِ
(of) the two females	الْأُنثَيَيْنِ ۖ	wombs	أَرْحَامُ	which	عَلَيْهِ
if	إِنْ	with knowledge	يَعْلَمِ	tell me	نَبِّئُونِي
		truthful	صَادِقِينَ	you are	كُنْتُمْ

Translit	Thamāniyata 'Azwājīn Mina Ad-Ḍa'ni Athnayni Wa Mina Al-Ma'zi Athnayni Qul 'Āldhdhakarayni Ḥarrama 'Ami Al-'Unthayayni 'Ammā Ashtamalāt 'Alayhi 'Arhāmu Al-'Unthayayni Nabbi'ūnī Bi'ilmin 'In Kuntum Ṣādiqīna
AhmedAli	آٹھ قسمیں پیداکیں بھیڑ میں سے دو اور بکری میں سے دو تو پوچھ کہ دونوں نر الہ نے حرام کیے ہیں یا دونوں مادہ یا وہ بچہ جو دونوں مادہ کے رحم میں ہے مجھے اس کی سند بتاؤ اگرچہ ہو
Jalandhry	(یہ بڑے پھوٹے چارپائے) آٹھ قسم کے (میں) دو (دو) بھیڑوں میں سے اور دو (دو) بکریوں میں سے (یعنی ایک ایک نر اور ایک ایک مادہ) (اے پیغمبر ان سے) پوچھو کہ (خدا نے) دونوں (کے) نر کو حرام کیا ہے یا دونوں (کی) مادیوں کو یا جو بچہ مادیوں کے پیٹ میں لپٹ رہا ہو اسے اگرچہ ہو تو مجھے سند سے بتاؤ
YusufAli	(Take) eight (head of cattle) in (four) pairs: of sheep a pair and of goats a pair; say hath He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful.
M.Khan	Eight pairs; of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."
Pickthal	Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if ye are truthful.
Shakir	Eight in pairs-- two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.

وَمِنْ الْإِبِلِ اِثْنَيْنِ وَمِنْ الْبَقَرِ اِثْنَيْنِ ۖ قُلْ الذَّكَرَيْنِ حَرَّمَ اَمْ الْاُنثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنثَيَيْنِ ۖ اَمْ كُنْتُمْ شُهَدَاءَ اِذْ وَاٰكُمْ اللّٰهُ بِهٰذَا ۖ فَمَنْ اَظْلَمُ مِمَّنْ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۚ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٤٤﴾

two	اِثْنَيْنِ	the camels	الْإِبِلِ	and of	وَمِنْ
two	اِثْنَيْنِ ۖ	the cows	الْبَقَرِ	and of	وَمِنْ
He has forbidden	حَرَّمَ	has the two males	الذَّكَرَيْنِ	say	قُلْ

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or	أَمْ	two females	الْأُنثَيْنِ	or	أَمْ
wombs	أَرْحَامُ	which	عَلَيْهِ	contain	اَشْتَمَلَتْ
were you	كُنْتُمْ	or	أَمْ	(of) the two females	الْأُنثَيْنِ ۖ
ordered you	وَصَّأَكُمُ	when	إِذْ	witnesses	شُهَدَاءَ
then who	فَمَنْ	of this	بِهَذَا ۖ	Allah	اللَّهُ
fabricated	اِفْتَرَىٰ	than one who	مِمَّنِ	(is) more unjust	أَظْلَمُ
a lie	كَذِبًا	Allah	اللَّهُ	against	عَلَىٰ
without	بِغَيْرِ	the people	النَّاسِ	so that he may mislead	لِيُضِلَّ
Allah	اللَّهُ	indeed	إِنَّ	knowledge	عِلْمٍ ۖ
the people	الْقَوْمَ	guide	يَهْدِي	does not	لَا
				(who are) wrong-doers	الظَّالِمِينَ

Translit	<i>Wa Mina Al-'Ibili Athnayni Wa Mina Al-Baqari Athnayni Qul 'Āldhdhakarayni Ĥarrama 'AmiAl-'Unthayayni 'Ammā Ashtamalāt 'Alayhi 'Arhāmu Al-'Unthayayni 'Am Kuntum Shuhadā'a 'Idh Waṣṣākumu Allāhu Bihadhā Faman 'Aẓlamu Mimmani Aftarā `Alā Allāhi KadhibāanLiyudilla An-Nāsa Bighayri 'Ilmin 'Inna Allāha Lā Yahdī Al-Qawma Aẓ-Zālimīna</i>
AhmedAli	اور اونٹ اور گائے سے دو دو قہیں پیداکیں تو پوچھ دوں ز حرام کیے میں یا دونوں مادہ یا وہ بچہ جو دونوں مادہ کے رحم میں ہے کیا تم موجود تھے جس وقت اللہ نے تمہیں حکم دیا تھا پھر اس سے زیادہ ظالم کون ہے جو اللہ پر جھوٹا بہتان باندھے تاکہ لوگوں کو بلا تحقیق گمراہ کرے بے شک اللہ ظالموں کو ہدایت نہیں کرتا
Jalandhry	اور دو (دو) اونٹوں میں سے اور دو (دو) گایوں میں سے (ان کے بارے میں بھی ان سے) پوچھو کہ (خدا نے) دونوں (کے) نروں کو حرام کیا ہے یا دونوں (کی) مادنیوں کو یا جو بچہ مادنیوں کے پیٹ میں لپٹ رہا ہو اس کو بھلا جس وقت خدا نے تم کو اس کا حکم دیا تھا تم اس وقت موجود تھے؟ تو اس شخص سے زیادہ کون ظالم ہے جو خدا پر جھوٹ افتراء کرے تاکہ اڑراہ بے دانشی لوگوں کو گمراہ کرے کچھ شک نہیں کہ خدا ظالم لوگوں کو ہدایت نہیں دیتا
YusufAli	Of camels a pair, and of oxen a pair; say hath He forbidden the two males, or the two females or the (the young) which the wombs of the two females enclose?— Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not people who do wrong.
M.Khan	And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are Zālimūn (polytheists and wrong-doers)."
Pickthal	And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk.
Shakir	And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ
لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ
غَفُورٌ رَحِيمٌ ﴿145﴾

قُلْ	say	لَا	do not	أَجِدُ	I find
فِي	in	مَا	what	أُوحِيَ	has been inspired
إِلَيَّ	to me	مُحَرَّمًا	prohibited	عَلَى	to
طَاعِمٍ	an eater	يَطْعَمُهُ	who intends to eat it	إِلَّا	except
أَنْ	that	يَكُونَ	it be	مَيْتَةً	carrion
أَوْ	or	دَمًا	blood	مَسْفُوحًا	out poured
أَوْ	or	لَحْمَ	flesh	خِنْزِيرٍ	(of) swine
فَإِنَّهُ	for that certainly	رِجْسٌ	(is) unclean	أَوْ	or
فِسْقًا	abomination	أُهْلًا	having been invoked name	لِغَيْرِ	of other than
اللَّهِ	Allah	بِهِ ۚ	on it	فَمَنِ	but whoever
اضْطُرَّ	is compelled	غَيْرَ	neither	بَاغٍ	craving
وَلَا	nor	عَادٍ	transgressing	فَإِنَّ	then certainly
رَبَّكَ	your Lord	غَفُورٌ	(is) All-Forgiving	رَحِيمٌ	Most Merciful

Translit	<i>Qul Lā 'Ajidu Fī Mā 'Uḥiya 'Ilayya Muḥarramāan 'Alā Ṭā'imīn Yaṭ'amuhu 'Illā 'An Yakūna Maytatan 'Aw Damāan Masfūḥāan 'Aw Lahma Khinzīrin Fa'innahu Rijsun 'Aw Fisqāan 'Uhilla Lighayri Allāhi Bihi Famani Adṭurra Ghayra Bāghin Wa Lā 'Ādin Fa'inna Rabbaka GhafūrunRaḥīmūn</i>
AhmedAli	کہہ دو کہ میں اس وحی میں جو مجھے پہنچی ہے کسی چیز کو کھانے والے پر حرام نہیں پاتا جو اسے کھائے مگر یہ کہ وہ مردار ہو یا بہتا ہوا خون یا سور کا گوشت کہ وہ ناپاک ہے یا وہ ناجائز فیجہ جس پر اللہ کے سوا کسی اور کا نام پکارا جائے پھر جو تمہیں بھوک سے بے اختیار ہو جائے ایسی حال میں کہ نہ بغاوت کرنے والا اور نہ حد سے گزرنے والا ہو تیرا رب بخشنے والا مہربان ہے
Jalandhry	کہو کہ جو احکام مجھ پر نازل ہوئے ہیں ان میں کوئی چیز جسے کھانے والا کھائے حرام نہیں پاتا بجز اس کے کہ وہ مرا ہوا جانور یا بہتا ہوا سور کا گوشت کہ یہ سب ناپاک ہیں یا کوئی گناہ کی چیز ہو کہ اس پر خدا کے سوا کسی اور کا نام لیا گیا ہو اور اگر کوئی مجبور ہو جائے لیکن نہ تو نافرمانی کرے اور نہ حد سے باہر نکل جائے تو تمہارا پروردگار بخشنے والا مہربان ہے
YusufAli	Say: "I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine— for it is an abomination or what is impious, (meat) on which a name has been invoked, other than Allah's." But (even so) if a person is forced by necessity, without wilful disobedience nor transgressing due limits— thy Lord is Oft-Forgiving, Most Merciful.

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M.Khan	Say (O Muhammad SAW): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."
Pickthal	Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! thy Lord is Forgiving, Merciful.
Shakir	Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ

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were Jews	هَادُوا	those who	الَّذِينَ	and to	وَعَلَى
with claws	ذِي ظُفْرٍ ۖ	every (animal)	كُلِّ	We forbade	حَرَّمْنَا
and the sheep	وَالْغَنَمِ	the cows	الْبَقَرِ	and of	وَمِنَ
their fat	شُحُومَهُمَا	to them	عَلَيْهِمْ	We prohibited	حَرَّمْنَا
carried	حَمَلَتْ	what	مَا	except	إِلَّا
entrails	الْحَوَايَا	or	أَوْ	their backs	ظُهُورُهُمَا
Is mixed	اخْتَلَطَ	which	مَا	or	أَوْ
We recompensed them	جَزَيْنَاهُمْ	thus	ذَلِكَ	with bone	بِعَظْمٍ ۚ
(are) truthful	لَصَادِقُونَ	and verily we	وَإِنَّا	for their rebellion	بِبَغْيِهِمْ ۖ

Translit	Wa `Alá Al-Ladhīna Hādū Ḥarramnā Kulla Dhī Ṣufurin Wa Mīna Al-Baqari Wa Al-Ghanami Ḥarramnā `Alayhim Shuhūmahumā 'Illā Mā Ḥamalat Ṣuhūruhuma 'Awī Al-Ḥawāyā 'Aw Mā Akhtalaṭa Bi`aẓmin Dhālika Jazaynāhum Bibaghyihim Wa 'Innā Laṣādiqūna
AhmedAli	یہودیوں پر ہم نے ایک نائن والا جانور حرام کیا تھا اور گائے اور بکری میں سے ان دونوں کی پھڑبی حرام کی تھی مگر جو پشت پر یا تیزپوں پر لگی ہوئی ہو یا جو ہڈی سے ملی ہوئی ہو ہم نے ان کی شرارت کے باعث انہیں یہ سزا دی تھی اور بے شک ہم سچے ہیں
Jalandhry	اور یہودیوں پر ہم نے سب نائن والے جانور حرام کر دیئے تھے اور گایوں اور بکریوں سے ان کی پھڑبی حرام کر دی تھی سوا اس کے جو ان کی پیٹھ پر لگی ہو یا اوچھڑی میں ہو یا ہڈی میں ملی ہو یہ سزا ہم نے ان کو ان کی شرارت کے سبب دی تھی اور ہم تو سچ کہنے والے ہیں
YusufAli	For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a

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	bone: this in recompense for their wilful disobedience: for We are True (in Our ordinances).
M.Khan	And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Ribâ (usury)]. And verily, We are Truthful.
Pickthal	Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful.
Shakir	And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿147﴾

say	فَقُلْ	they deny you	كَذَّبُوكَ	and if	فَإِنْ
Mercy	رَحْمَةٍ	(is) Owner of	ذُو	your Lord	رَبُّكُمْ
averted	يُرَدُّ	but is not	وَلَا	Vast	وَاسِعَةٍ
people	الْقَوْمِ	from	عَنِ	His punishment	بَأْسُهُ
				guilty	الْمُجْرِمِينَ

Translit	<i>Fa'in Kadhdhabūka Faqul Rabbukum Dhū Raḥmatin Wāsi`atin Wa Lā Yuraddu Ba'suhu `AniAl-Qawmi Al-Mujrimīna</i>
AhmedAli	پھر اگر تجھے جھٹلائیں تو کہہ دو تمہارا رب بہت وسیع رحمت والا ہے اور گناہگار لوگوں سے اس کا عذاب نہیں ٹلے گا
Jalandhry	اور اگر یوں لوگ تمہاری تکذیب کریں تو کہہ دو تمہارا پروردگار صاحب رحمت وسیع ہے مگر اس کا عذاب گنہ گاروں لوگوں سے نہیں ٹلے گا
YusufAli	If they accuse thee of falsehood, say: "Your Lord is full of Mercy, All-Embracing; but from people in guilt never will His wrath be turned back.
M.Khan	If they (Jews) belie you (Muhammad SAW) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists, or sinners)."
Pickthal	So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing mercy, and His wrath will never be withdrawn from guilty folk.
Shakir	But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا ۚ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۚ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿148﴾

made partners with Allah	أَشْرَكُوا	those who	الَّذِينَ	will say	سَيَقُولُ
Allah	اللَّهُ	had willed	شَاءَ	if	لَوْ

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nor	وَلَا	We would have made partners with Allah	أَشْرَكْنَا	neither	مَا
We would have prohibited	حَرَّمْنَا	nor	وَلَا	our forefathers	آبَاؤُنَا
denied	كَذَّبَ	likewise	كَذَلِكَ	anything	مِنْ شَيْءٍ ۚ
until	حَتَّىٰ	(were) before them	مِنْ قَبْلِهِمْ	those who	الَّذِينَ
say	قُلْ	Our punishment	بِأَسَنَاءٍ ۖ	they tasted	ذَاقُوا
any knowledge	مِنْ عِلْمٍ	(there) with you	عِنْدَكُمْ	is	هَلْ
not	إِنْ	to us	لَنَا ۖ	which you can provide	فَتُخْرِجُوهُ
conjecture	الظَّنَّ	but	إِلَّا	you do follow	تَتَّبِعُونَ
but	إِلَّا	you are	أَنْتُمْ	and not	وَإِنْ
				guessing	تَخْرُصُونَ

Translit	<i>Sayaqūlu Al-Ladhīna 'Ashrakū Law Shā'a Allāhu Mā 'Ashraknā Wa Lā 'Ābā'uunā Wa Lā Ĥarramnā Min Shay'in Kadhālika Kadhdhaba Al-Ladhīna Min Qablihim Ĥattā Dhāqū Ba'sanā Qul Hal 'Indakum Min 'Ilmin Fatukhrijūhu Lanā 'In Tattabi'ūna 'Illā Az-Žanna Wa 'In 'Antum 'Illā Takhrūṣūna</i>
AhmedAli	اب مشرک کہیں گے اگر اللہ چاہتا تو نہ ہم اور نہ ہمارے باپ دادا شرک کرتے اور نہ ہم کسی چیز کو حرام کرتے اور نہ ہم کسی چیز کو حرام کرتے اسی طرح ان لوگوں نے جھٹلایا جو ان سے پہلے تھے یہاں تک کہ انہوں نے ہمارا عذاب چکھا کہ دو تمہارے ہاں کوئی ثبوت ہے تو اسے ہمارے سامنے لاؤ تم فقط خیالی باتوں پر چلتے ہو اور صرف تخمینہ ہی کرتے ہو
Jalandhry	جو لوگ شرک کرتے ہیں وہ کہیں گے کہ اگر خدا چاہتا تو ہم شرک نہ کرتے اور نہ ہمارے باپ دادا (شرک کرتے) اور نہ ہم کسی چیز کو حرام ٹھہراتے اسی طرح ان لوگوں نے تکذیب کی تھی جو ان سے پہلے تھے یہاں تک کہ ہمارے عذاب کا مزہ چکھ کر رہے کہ دو کیا تمہارے پاس کوئی سند ہے (اگر ہے) تو اسے ہمارے سامنے نکالو تم محض خیال کے پیچھے چلتے اور اکل کی تیر پلاتے ہو
YusufAli	Those who give partners to Allah will say "If Allah had wished, we should not have given partners to Him, nor would our father; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any (certain) Knowledge? If so, produce it before us. Ye follow nothing but conjecture: Ye do nothing but lie."
M.Khan	Those who took partners (in worship) with Allāh will say: "If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allāh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."
Pickthal	They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess.
Shakir	Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You

only follow a conjecture and you only tell lies.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿149﴾

قُلْ	say	فَلِلَّهِ	Allah has	الْحُجَّةُ	argument
الْبَالِغَةُ ۖ	conclusive	فَلَوْ	and had	شَاءَ	He willed
لَهَدَاكُمْ	He would have guided you	أَجْمَعِينَ	all		

Translit	<i>Qul Falillāhi Al-Ĥujjatu Al-Bālighatu Falaw Shā'a Lahadākum 'Ajma`īna</i>
AhmedAli	کہہ دو پس اللہ کا الزام پورا ہو چکا پس اگر وہ چاہتا تو تم سب کو ہدایت کر دیتا
Jalandhry	کہہ دو کہ خدا ہی کی حجت غالب ہے اگر وہ چاہتا تو تم سب کو ہدایت دے دیتا
YusufAli	Say: "With Allah is the argument that reaches home: if it had been His will, he could indeed have guided you all."
M.Khan	Say: "With Allāh is the perfect proof and argument, (i.e. the Oneness of Allāh, the sending of His Messengers and His Holy Books to mankind), had He so willed, He would indeed have guided you all."
Pickthal	Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you.
Shakir	Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.

قُلْ هَلْ مَشِيتُمْ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا ۖ فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَغْدِلُونَ ﴿150﴾

قُلْ	say	هَلْ	bring	شُهَدَاءَكُمُ	your witnesses
الَّذِينَ	who	يَشْهَدُونَ	testify	أَنَّ	that
اللَّهُ	Allah	حَرَّمَ	has prohibited	هَذَا ۖ	this
فَإِنْ	then if	شَهِدُوا	they testify	فَلَا	do not
تَشْهَدُ	you testify	مَعَهُمْ ۚ	with them	وَلَا	and do not
تَتَّبِعْ	you follow	أَهْوَاءَ	desires	الَّذِينَ	(of) those who
كَذَّبُوا	have rejected	بِآيَاتِنَا	Our Signs	وَالَّذِينَ	and those who
لَا	do not	يُؤْمِنُونَ	believe	بِالْآخِرَةِ	in the Hereafter
وَهُمْ	and they	بِرَبِّهِمْ	with their Lord	يَغْدِلُونَ	set up equals

Translit	<i>Qul Halumma Shuhadā'akumu Al-Ladhīna Yash/hadūna 'Anna Allāha Ĥarrama Hādhā Fa'inShahidū Falā Tash/had Ma`ahum Wa Lā Tattabi' 'Ahwā'a Al-Ladhīna Kadhdhabū Bi'āyātina Wa Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati Wa Hum Birabbihim Ya'dilūna</i>
AhmedAli	ان سے کہہ دو اپنے گواہ لاؤ جو اس بات کی گواہی دیں کہ اللہ نے ان چیزوں کو حرام کیا ہے پھر اگر وہ ایسی گواہی دیں تو تو ان کا اعتبار نہ کر اور جنہوں نے ہماری

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	آیتوں کو جھٹلایا ہے اور آخرت پر یقین نہیں رکھتے اور وہ لوگوں کو اپنے رب کے برابر کرتے ہیں
Jalandhry	کہو کہ اپنے گواہوں کو لاؤ جو بتائیں کہ خدا نے یہ چیزیں حرام کی ہیں پھر اگر وہ (اگر) گواہی دیں تو تم ان کے ساتھ گواہی نہ دینا اور نہ ان لوگوں کی خواہشوں کی پیروی کرنا جو ہماری آیتوں کو جھٹلاتے ہیں اور آخرت پر ایمان نہیں لاتے اور (بتوں کو) اپنے پروردگار کے برابر ٹھہراتے ہیں
Yusuf Ali	Say: "Bring forward your witnesses, to prove that Allah did forbid so and so." If they bring such witnesses be not thou amongst them: nor follow thou the vain desires of such as treat Our Signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.
M.Khan	Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad SAW) with them. And you should not follow the vain desires of such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."
Pickthal	Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.
Shakir	Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

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I shall recite	أَتْلُ	come	تَعَالَوْا	say	قُلْ
your Lord	رَبُّكُمْ	has prohibited	حَرَّمَ	what	مَا
you associate	تُشْرِكُوا	that do not	أَلَّا	to you	عَلَيْكُمْ ۖ
and with parents	وَبِالْوَالِدَيْنِ	anything	شَيْئًا ۖ	with Him	بِهِ
you kill	تَقْتُلُوا	and do not	وَلَا	do good	إِحْسَانًا ۖ
poverty	إِمْلَاقٍ ۖ	(for fear) of	مِنْ	your children	أَوْلَادَكُمْ
and for them	وَإِيَّاهُمْ ۖ	provide sustenance for you	نَرْزُقُكُمْ	We	نَحْنُ
shameful deeds	الْفَوَاحِشَ	draw near	تَقْرُبُوا	and do not	وَلَا
of these	مِنْهَا	committed openly	ظَهَرَ	that	مَا
and do not	وَلَا	committed secretly	بَطْنٍ ۖ	or that	وَمَا
which	الَّتِي	a life	النَّفْسَ	you kill	تَقْتُلُوا
except	إِلَّا	Allah	اللَّهُ	has forbidden	حَرَّمَ

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He has commanded you	وَصَّاكُم	this	ذَلِكُمْ	in a just cause	بِالْحَقِّ ۖ
understand	تَعْقِلُونَ	so that you may	لَعَلَّكُمْ	of it	بِهِ

Translit	<i>Qul Ta`ālaw 'Atlu Mā Ḥarrama Rabbukum `Alaykum 'Allā Tushrikū Bihi Shay'āan Wa Bil-Wālidayni Ṭhsānāan Wa Lā Taqtulū 'Awlādakum Min 'Imlāqin Naḥnu Narzuqukum Wa 'Iyāhum Wa Lā Taqrabū Al-Fawāḥisha Mā Ḥahara Minhā Wa Mā Baṭana Wa Lā Taqtulū An-Nafsa Allatī Ḥarrama Allāhu 'Illā Bil-Ḥaqqi Dhālikum Waṣṣākum Bihi La`allakum Ta`qilūna</i>
AhmedAli	کہہ دو آؤ میں تمہیں سنا دوں جو تمہارے رب نے تم پر حرام کیا ہے یہ کہ اس کے ساتھ کسی کو شریک نہ بناؤ اور ماں باپ کے ساتھ نیکی کرو اور تنگدستی کے سبب اپنی اولاد کو قتل نہ کرو ہم تمہیں اور انہیں رزق دیں گے اور بے حیائی کے ظاہر اور پوشیدہ کاموں کے قریب نہ جاؤ اور ناحق کسی جان کو قتل نہ کرو جس کا قتل اللہ نے حرام کیا ہے تمہیں یہ حکم دیتا ہے تاکہ تم سمجھ جاؤ
Jalandhry	کہہ کہ (لوگو) آؤ میں تمہیں وہ چیزیں پڑھ کر سناؤں جو تمہارے پروردگار نے تم پر حرام کر دی ہیں (ان کی نسبت اس نے اس طرح ارشاد فرمایا ہے) کہ کسی چیز کو خدا کا شریک نہ بنانا اور ماں باپ (سے بدسلوکی نہ کرنا بلکہ) سلوک کرتے رہنا اور ناداری (کے اندیشے) سے اپنی اولاد کو قتل نہ کرنا کیونکہ تم کو اور ان کو ہم ہی رزق دیتے ہیں اور بے حیائی کے کام ظاہر ہوں یا پوشیدہ ان کے پاس نہ پھٹکنا اور کسی جان (والے) کو جس کے قتل کو خدا نے حرام کر دیا ہے قتل نہ کرنا مگر جائز طور پر (یعنی جس کا شریعت حکم دے) ان باتوں کا وہ تمہیں ارشاد فرماتا ہے تاکہ تم سمجھو
YusufAli	Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything with Him; Be good to your parents: kill not your children on a plea of want;— provide sustenance for you and for them;— come not nigh to shameful deeds, whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.
M.Khan	Say (O Muhammad SAW): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawāhish (shameful sins, illegal sexual intercourse,) whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand.
Pickthal	Say: Come, I will recite unto you that which your Lord hath forbidden to you: that ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.
Shakir	Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿152﴾

wealth	مَالٍ	draw near	تَقْرُبُوا	and do not	وَلَا
with that	بِالَّتِي	except	إِلَّا	(of) the orphan	الْيَتِيمِ

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until	حَتَّى	(is) better	أَحْسَنُ	which	هِيَ
and give full	وَأَوْفُوا	his maturity	أَشَدَّهُ ۖ	he reaches	يَبْلُغُ
with justice	بِالْقِسْطِ ۖ	and weight	وَالْمِيزَانَ	measure	الْكَيْلِ
anyone	نَفْسًا	We burden	نُكَلِّفُ	do not	لَا
and when	وَإِذَا	to his capacity	وُسْعَهَا ۖ	but	إِلَّا
even if	وَلَوْ	be just	فَاعْدِلُوا	you speak	قُلْتُمْ
and the Covenant	وَبِعَهْدِ	a relative	ذَا قُرْبَىٰ ۖ	he is	كَانَ
this	ذَلِكُمْ	you fulfil	أَوْفُوا ۖ	(of) Allah	اللَّهِ
so that you may	لَعَلَّكُمْ	of it	بِهِ	he has commanded you	وَصَّاكُمْ
				take heed	تَذَكَّرُونَ

Translit	<i>Wa Lā Taqrabū Māla Al-Yatīmi 'Illā Bi-Atī Hiya 'Aḥsanu Ḥattā Yablughā 'Ashuddahu Wa 'Awfū Al-Kayla Wa Al-Mīzāna Bil-Qisṭi Lā Nukallifū Nafsāan 'Illā Wus`ahā Wa 'Idhā QultumFā`dilū Wa Law Kāna Dhā Qurbā Wa Bi`ahdi Allāhi 'Awfū Dhālikum Waṣṣākum BihiLa`allakum Tadhakkarūna</i>
AhmedAli	اور سوائے کسی بہتر طریقہ کے یتیم کے مال کے پاس نہ جاؤ یہاں تک کہ وہ اپنی جوانی کو پہنچے اور ناپ اور تول کو انصاف سے پورا کرو ہم کسی کو اس کی طاقت سے زیادہ تکلیف نہیں دیتے اور جب بات کو انصاف سے کہو اگرچہ رشتہ داری ہو اور اللہ کا عہد پورا کرو تمہیں یہ حکم دیا ہے تاکہ تم نصیحت حاصل کرو
Jalandhry	اور یتیم کے مال کے پاس بھی نہ جانا مگر ایسے طریق سے کہ بہت ہی پسندیدہ ہو یہاں تک کہ وہ جوانی کو پہنچ جائے اور ناپ تول انصاف کے ساتھ پوری پوری کیا کرو ہم کسی کو تکلیف نہیں دیتے مگر اس کی طاقت کے مطابق اور جب (کسی کی نسبت) کوئی بات کہو تو انصاف سے کہو گو وہ (تمہارا) رشتہ دار ہی ہو اور خدا کے عہد کو پورا کرو ان باتوں کا خدا تمہیں حکم دیتا ہے تاکہ تم نصیحت کرو
YusufAli	And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;— no burden do We place on any soul, but that which it can bear;— whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the Covenant of Allah: thus doth He command you, that ye may remember.
M.Khan	"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allāh, This He commands you, that you may remember.
Pickthal	And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.
Shakir	And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَلِكُمْ
وَصَّاتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿153﴾

(is) My Way	صِرَاطِي	this	هَذَا	and that	وَأَنَّ
and do not	وَلَا	so follow it	فَاتَّبِعُوهُ ۖ	Straight	مُسْتَقِيمًا
lest they scatter	فَتَفَرَّقَ	(other) paths	السُّبُلَ	you follow	تَتَّبِعُوا
His Path	سَبِيلِهِ ۚ	from	عَنْ	you	بِكُمْ
of it	بِهِ	He has commanded you	وَصَّاتُكُمْ	this	ذَلِكُمْ
		become pious	تَتَّقُونَ	so that you may	لَعَلَّكُمْ

Translit	Wa 'Anna Hādhā Şirāṭī Mustaqīmāan Fa Attabi'ūhu Wa Lā Tattabi'ū As-Subula Fatafarraqa Bikum `An Sabīlihi Dhālikum Waşşākum Bihi La'allakum Tattaqūna				
AhmedAli	اور بے شک یہی میرا سیدھا راستہ ہے سو اسی کا اتباع کرو اور دوسرے راستوں پر مت چلو وہ تمہیں الگ کی راہ سے بنادیں گے تمہیں اسی کا علم دیا ہے تاکہ تم پر ہیزگار ہو جاؤ				
Jalandhry	اور یہ کہ میرا سیدھا راستہ یہی ہے تو تم اسی پر چلنا اور راستوں پر نہ چلنا کہ (ان پر چل کر) خدا کے رستے سے الگ ہو جاؤ گے ان باتوں کا خدا تمہیں علم دیتا ہے تاکہ تم پر ہیزگار نہ ہو				
YusufAli	Verily, this is My Way leading straight: follow it: follow not (other) paths: they will scatter you about from His path: thus doth He command you, that ye may be righteous.				
M.Khan	"And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqūn (the pious - see V.2:2)."				
Pickthal	And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).				
Shakir	And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).				

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ
بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿154﴾

Moses	مُوسَى	We gave	آتَيْنَا	then	ثُمَّ
upon	عَلَى	to complete (Our Favour)	تَمَامًا	the Book	الْكِتَابَ
and explain	وَتَفْصِيلًا	did good	أَحْسَنَ	him who	الَّذِي
and a guidance	وَهُدًى	thing	شَيْءٍ	(for) every	لِكُلِّ
in meeting with	بِلِقَاءِ	so that they may	لَعَلَّهُمْ	and a mercy	وَرَحْمَةً

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The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

	they believe	يُؤْمِنُونَ	their Lord	رَبِّهِمْ
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Translit	<i>Thumma 'Ātaynā Mūsā Al-Kitāba Tamāmāan 'Alā Al-Ladhī 'Aḥsana Wa Taḥṣīlāan LikulliShay'in Wa Hudāan Wa Raḥmatan La'allahum Biliqā'i Rabbihim Yu'uminūna</i>
AhmedAli	پھر ہم نے نیکوں پر نعمت پوری کرنے کے لیے موسیٰ کو کتاب دی جس میں ہر چیز کی تفصیل اور ہدایت اور رحمت تھی تاکہ وہ لوگ اپنے رب کی ملاقات پر ایمان لائیں
Jalandhry	(ہاں) پھر (سن لو کہ) ہم نے موسیٰ کو کتاب عنایت کی تھی تاکہ ان لوگوں پر جو نیکو کار ہیں نعمت پوری کر دیں اور (اس میں) ہر چیز کا بیان (ہے) اور ہدایت (ہے) اور رحمت ہے تاکہ (ان کی امت کے) لوگ اپنے پروردگار کے زور و ماضی ہونے کا یقین کریں
YusufAli	Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,— and a guide and a mercy, that they might believe in the meeting with their Lord.
M.Khan	Then, We gave Mûsa (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.
Pickthal	Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.
Shakir	Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿155﴾

which We have sent down	أَنْزَلْنَاهُ	(is) a Book	كِتَابٌ	and this	وَهَذَا
and fear (Allah)	وَاتَّقُوا	so follow it	فَاتَّبِعُوهُ	blessed	مُبَارَكٌ
		be shown mercy	تُرْحَمُونَ	so that you may	لَعَلَّكُمْ

Translit	<i>Wa Hadhā Kitābun 'Anzalnāhu Mubārakun Fa Attabi'ūhu Wa Attaqū La'allakumTurhamūna</i>
AhmedAli	یہ برکت والی کتاب ہم نے اتاری ہے سو اس کا اتباع کرو اور ڈرو تاکہ تم پر رحم کیا جائے
Jalandhry	اور (اے کفر کرنے والوں) یہ کتاب بھی ہمیں نے اتاری ہے برکت والی تو اس کی پیروی کرو اور (خدا سے) ڈرو تاکہ تم پر مہربانی کی جائے
YusufAli	And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:
M.Khan	And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).
Pickthal	And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.
Shakir	And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿156﴾

only	إِنَّمَا	you say	تَقُولُوا	lest	أَنْ
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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

to	عَلَى	the Book	الْكِتَابُ	was sent down	أُنزِلَ
and indeed	وَإِنْ	before us	مِنْ قَبْلِنَا	two groups	طَائِفَتَيْنِ
their study	دِرَاسَتِهِمْ	from	عَنْ	we were	كُنَّا
				unware	لَغَافِلِينَ

Translit	'An Taqūlū 'Innamā 'Unzila Al-Kitābu `Alā Tā'ifatayni Min Qablinā Wa 'In Kunna `AnDirāsatihim Laghāfilīna
AhmedAli	تاکہ تم یہ نہ کہو کہ ہم سے پہلے دو فرقوں پر کتاب نازل ہوئی تھی اور ہم تو ان کے پڑھنے پڑھانے سے بے خبر تھے
Jalandhry	(اور اس لیے اتاری ہے) کہ (تم یوں نہ) کہو کہ ہم سے پہلے دو ہی گروہوں پر کتابیں اتری تھیں اور ہم ان کے پڑھنے سے (معذور اور) بے خبر تھے
YusufAli	Lest ye should say: "The Book was sent down to two peoples before us and for our part, we remained unacquainted with all that they learned by assiduous study."
M.Khan	Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."
Pickthal	Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;
Shakir	Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى
وَرَحْمَةٌ ۖ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بَيِّنَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ
آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿157﴾

if	لَوْ	you say	تَقُولُوا	or	أَوْ
to us	عَلَيْنَا	was sent down	أُنزِلَ	verily	أَنَّا
better guided	أَهْدَىٰ	we would have been	لَكُنَّا	the Book	الْكِتَابُ
has come to you	جَاءَكُمْ	surely	فَقَدْ	than they	مِنْهُمْ ۖ
your Lord	رَبِّكُمْ	from	مِنْ	clear proof	بَيِّنَةٌ
who is then	فَمَنْ	and a mercy	وَرَحْمَةٌ ۖ	and a guidance	وَهُدًى
rejected	كَذَّبَ	than he who	مِمَّنْ	more unjust	أَظْلَمُ
and turned away	وَصَدَفَ	(of) Allah	اللَّهِ	Signs	بَيِّنَاتِ
those who	الَّذِينَ	We shall requite	عَسَنَجْزِي	from them	عَنْهَا ۗ
Our Signs	آيَاتِنَا	from	عَنْ	turn away	يَصْدِفُونَ
for what	بِمَا	torment	الْعَذَابِ	(evil) severe	سُوءَ
		turn away	يَصْدِفُونَ	they used to	كَانُوا

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Sura # 6 – 165 Verses - Makkah

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Translit	'Aw Taqūlū Law 'Annā 'Unzila 'Alaynā Al-Kitābu Lakunnā 'Ahdā Minhum Faqad Jā'akum Bayyinatun Min Rabbikum Wa Huddān Wa Rahmatun Faman 'Aẓlamu Mimman Kadhdhaba Bi'āyāti Allāhi Wa Ṣadafa 'Anhā Sanajzī Al-Ladhīna Yaṣḍifūna 'An 'Āyātina Sū'a Al-Adhābi Bimā Kānū Yaṣḍifūna
AhmedAli	یا یہ کہو کہ اگر ہم پر کتاب نازل کی جاتی تو ہم ان سے بہتر راہ پر چلتے سو تمہارے پاس تمہارے رب کی طرف سے ایک واضح کتاب اور ہدایت اور رحمت آچکی ہے اب اس سے زیادہ کون ظالم ہے جو اللہ کی آیتوں کو جھٹلائے اور ان سے منہ موڑے جو لوگ ہماری آیتوں سے منہ موڑتے ہیں ہم انہیں ان کے منہ موڑنے کے باعث برے عذاب کی سزا دیں گے
Jalandhry	یا (یہ نہ) کہو کہ اگر ہم پر بھی کتاب نازل ہوتی تو ہم ان لوگوں کی نسبت کہیں سیدھے رستے پر ہوتے سو تمہارے پاس تمہارے پروردگار کی طرف سے دلیل اور ہدایت اور رحمت آگئی ہے تو اس سے بڑھ کر ظالم کون ہوگا جو خدا کی آیتوں کی تکذیب کرے اور ان سے (لوگوں کو) پھیرے جو لوگ ہماری آیتوں سے پھیرتے ہیں اس پھیرنے کے سبب ہم ان کو برے عذاب کی سزا دیں گے
YusufAli	Or lest ye should say: "If the Book had only been sent down to us we should have followed its guidance better than they." Now then hath come unto you a Clear (sign) from your Lord, and a guide and a mercy: then who could do more wrong than one who rejects Allah's signs and turns away therefrom? In good time shall We requite those who turn away from Our Signs, with a dreadful penalty for their turning away.
M.Khan	Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our Ayât with an evil torment, because of their turning away (from them). [Tafsir At-Tabari].
Pickthal	Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.
Shakir	Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۚ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۚ قُلِ انتظِرُوا إِنَّا مُنْتَظِرُونَ ﴿158﴾

except	إِلَّا	they waiting	يَنْظُرُونَ	are	هَلْ
the angels	الْمَلَائِكَةُ	come to them	تَأْتِيَهُمْ	that	أَنْ
your Lord	رَبُّكَ	comes	يَأْتِي	or	أَوْ
some	بَعْضُ	come	يَأْتِي	or	أَوْ
the day (when)	يَوْمَ	(of) your Lord	رَبِّكَ ۚ	Signs	آيَاتِ
Signs	آيَاتِ	some	بَعْضُ	come	يَأْتِي

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

will benefit	يَنْفَعُ	not	لَا	(of) your Lord	رَبِّكَ
not	لَمْ	its belief	إِيمَانُهَا	a soul	نَفْسًا
before	مِنْ قَبْلُ	believed	آمَنَتْ	it had	تَكُنْ
through	فِي	earned	كَسَبَتْ	or	أَوْ
say	قُلْ	good	خَيْرًا ۖ	its faith	إِيمَانُهَا
(are) waiting	مُتَنَظِّرُونَ	we (too)	إِنَّا	you wait	انتَظِرُوا

Translit	<i>Hal Yanžurūna 'Illā 'An Ta'tiyahumu Al-Malā'ikatu 'Aw Ya'tiya Rabbuka 'Aw Ya'tiya Ba`du 'Āyāti Rabbika Yawma Ya'tī Ba`du 'Āyāti Rabbika Lā Yanfa`u Nafsāan 'Imānuhā Lam Takun 'Āmanat Min Qablu 'Aw Kasabat Fī 'Imānihā Khayrāan Qul Antažirū 'Innā Muntažirūna</i>
AhmedAli	یہ لوگ اس کے منتظر ہیں کہ ان کے پاس فرشتے آویں یا تیرا رب آئے یا تیرے رب کی کوئی نشانی آئے گی تو کسی ایسے شخص کا ایمان کام نہ آئے گا جو پہلے ایمان نہ لایا ہو یا اس نے ایمان لانے کے بعد کوئی نیک کام نہ کیا ہو کہ وہ انتظار کرو ہم بھی انتظار کرنے والے ہیں
Jalandhry	یہ اس کے سوا اور کس بات کے منتظر ہیں کہ ان کے پاس فرشتے آئیں یا خود تمہارا پروردگار آئے یا تمہارے پروردگار کی کچھ نشانیاں آئیں (مگر) جس روز تمہارے پروردگار کی کچھ نشانیاں آجائیں گی تو جو شخص پہلے ایمان نہیں لایا ہوگا اس وقت اسے ایمان لانا کچھ فائدہ نہیں دے گا یا اپنے ایمان (کی حالت) میں نیک عمل نہیں کئے ہوں گے (تو گناہوں سے توبہ کرنا مفید نہ ہوگا اے پیغمبر ان سے) کہہ دو کہ تم بھی انتظار کرو ہم بھی انتظار کرتے ہیں
YusufAli	Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! The day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith. Say: "Wait ye: we too are waiting."
M.Khan	Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."
Pickthal	Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting.
Shakir	They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم

بِمَا كَانُوا يَفْعَلُونَ ﴿159﴾

split up	فَرَّقُوا	those who	الَّذِينَ	indeed	إِنَّ
factions	شِيعًا	and became	وَكَانُوا	their religion	دِينَهُمْ
in	فِي	with them	مِنْهُمْ	you have no concern	لَسْتَ
their case	أَمْرُهُمْ	verily	إِنَّمَا	the least	شَيْءٍ ۚ

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Sura # 6 – 165 Verses - Makkah

سورة الأنعام

then	ثُمَّ	Allah	اللَّهُ	(is) with	إِلَى
they had been	كَانُوا	what	بِمَا	He will tell them	يُنَبِّئُهُمْ
				doing	يَفْعَلُونَ

Translit	'Inna Al-Ladhīna Farraqū Dīnahum Wa Kānū Shiya`āan Lasta Minhum Fī Shay'in 'Innamā'Amruhum 'Ilā Allāhi Thumma Yunabbi'uhum Bimā Kānū Yaf'alūna
AhmedAli	جنوں نے اپنے دین کو ٹکڑے ٹکڑے کر دیا اور کئی جماعتیں بن گئے تیرا ان سے کوئی تعلق نہیں اس کا کام اللہ ہی کے حوالے ہے پھر وہی انہیں بتلائے گا جو کچھ وہ کرتے تھے
Jalandhry	جن لوگوں نے اپنے دین میں (بہت سے) رستے نکالے اور کئی کئی فرقے ہو گئے ان سے تم کو کچھ کام نہیں ان کا کام خدا کے حوالے پھر جو کچھ وہ کرتے رہے ہیں وہ ان کو (سب) بتائے گا
YusufAli	As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.
M.Khan	Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad SAW) have no concern in them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.
Pickthal	Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, Who then will tell them what they used to do.
Shakir	Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

﴿160﴾

with a good deed	بِالْحَسَنَةِ	came	جَاءَ	who	مَنْ
times like thereof	أَمْثَالِهَا ۖ	ten	عَشْرُ	he will have	فَلَهُ
with an evil deed	بِالسَّيِّئَةِ	came	جَاءَ	and who	وَمَنْ
but (with)	إِلَّا	he rewarded	يُجْزَى	will not be	فَلَا
not	لَا	and they	وَهُمْ	like thereof	مِثْلَهَا
				will be wronged	يُظْلَمُونَ

Translit	Man Jā'a Bil-Ĥasanati Falahu `Ashru 'Amthālihā Wa Man Jā'a Bis-Sayyi'ati Falā Yujzā 'Illā Mithlahā Wa Hum Lā Yuẓlamūna
AhmedAli	جو کوئی ایک نیکی کرے گا اس کے لیے دس گنا اجر ہے اور جو بدی کرے گا سوا سے اسی کے برابر سزا دی جائے گی اور ان پر ظلم نہ کیا جائے گا
Jalandhry	اور جو کوئی (خدا کے حضور) نیکی لے کر آئے گا اس کو ویسی دس نیکیاں ملیں گی اور جو برائی لائے گا اسے سزا ویسے ہی ملے گی اور ان پر ظلم نہیں کیا جائے گا
YusufAli	He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil. no wrong shall be done unto (any of) them.

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The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

M.Khan	Whoever brings a good deed (Islāmic Monotheism and deeds of obedience to Allāh and His Messenger SAW) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allāh and His Messenger SAW) shall have only the recompense of the like thereof, and they will not be wronged.
Pickthal	Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged.
Shakir	Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿161﴾

has guided me	هَدَانِي	indeed	إِنِّي	say	قُلْ
a Way	صِرَاطٍ	to	إِلَى	my Lord	رَبِّي
a right	قِيمًا	religion	دِينًا	Straight	مُسْتَقِيمٍ
the upright	حَنِيفًا ۚ	(of) Abraham	إِبْرَاهِيمَ	way	مِلَّةَ
of	مِنْ	he was	كَانَ	and not	وَمَا
				the polytheists	الْمُشْرِكِينَ

Translit	<i>Qul 'Innanī Hadānī Rabbī 'Ilā Ṣirāṭin Mustaqīmīn Dīnāan Qiyamāan Millata 'Ibrāhīma Ḥanīfāan Wa Mā Kāna Mina Al-Mushrikīna</i>
AhmedAli	کہ دو میرے رب نے مجھے ایک سیدھا راستہ بتلادیا ہے ایک صحیح دین ابراہیم کی ملت جو ایک ہی طرف کا تھا اور مشرکوں میں سے نہیں تھا
Jalandhry	کہ دو کہ مجھے میرے پروردگار نے سیدھا راستہ دکھا دیا ہے (یعنی دین صحیح) مذہب ابراہیم کا جو ایک (نذا) ہی کی طرف کے تھے اور مشرکوں میں سے نہ تھے
YusufAli	Say: "Verily my Lord hath guided me to a way that is straight— a religion of right— the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah."
M.Khan	Say (O Muhammad SAW): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm (Abraham), Hanifa [i.e. the true Islāmic Monotheism - to believe in One God (Allāh i.e. to worship none but Allāh, Alone)] and he was not of Al-Mushrikūn (see V.2:105)."
Pickthal	Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.
Shakir	Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿162﴾

my prayer	صَلَاتِي	surely	إِنَّ	say	قُلْ
and my dying	وَمَمَاتِي	and my living	وَمَحْيَايَ	and my sacrifice	وَنُسُكِي
(of) the worlds	الْعَالَمِينَ	Lord	رَبِّ	(are) for Allah	لِلَّهِ

Translit	<i>Qul 'Inna Ṣalātī Wa Nusukī Wa Mahyāya Wa Mamātī Lillāhi Rabbi Al-'Ālamīna</i>
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The Cattle

Sura # 6 – 165 Verses - Makkah

سورة الأنعام

AhmedAli	کہہ دو بے شک میری نماز اور میری قربانی اور میرا جینا اور میرا مرنا اللہ ہی کے لیے ہے جو سارے جہان کا پالنے والا ہے
Jalandhry	(یہ بھی) کہہ دو کہ میری نماز اور میری عبادت اور میرا جینا اور میرا مرنا سب خدائے رب العالمین ہی کے لیے ہے
YusufAli	Say: "Truly, my prayer and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the Worlds:
M.Khan	Say (O Muhammad SAW): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)
Pickthal	Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.
Shakir	Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

لَا شَرِيكَ لَهُ ۖ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿163﴾

He has	لَهُ ۖ	partner	شَرِيكَ	no	لَا
and I am	وَأَنَا	I have been commanded	أُمِرْتُ	and of this	وَبِذَلِكَ
		of those who surrender	الْمُسْلِمِينَ	first	أَوَّلُ

Translit	Lā Sharīka Lahu Wa Bidhalika 'Umirtu Wa 'Anā 'Awwalu Al-Muslimīna
AhmedAli	اس کا کوئی شریک نہیں اور مجھے اسی کا حکم دیا گیا تھا اور میں سب سے پہلے فرمانبردار ہوں
Jalandhry	جس کا کوئی شریک نہیں اور مجھ کو اسی بات کا حکم ملا ہے اور میں سب سے اول فرمانبردار ہوں
YusufAli	No partner hath He: this am I commanded, and I am the first of those who bow to His Will.
M.Khan	"He has no partner. And of this I have been commanded, and I am the first of the Muslims."
Pickthal	He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).
Shakir	No associate has He; and this am I commanded, and I am the first of those who submit.

قُلْ أَغْيَرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيَنْبِئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿164﴾

Allah	اللَّهُ	(shall) other than	أَغْيَرَ	say	قُلْ
and He	وَهُوَ	a Lord	رَبًّا	I seek	أَبْغِي
thing	شَيْءٍ ۚ	(of) every	كُلِّ	(is) Lord	رَبُّ
every	كُلُّ	earn	تَكْسِبُ	and does not	وَلَا
against itself	عَلَيْهَا ۚ	but	إِلَّا	soul	نَفْسٍ
bearer of burdens	وَازِرَةٌ	bear a burden	تَزِرُ	and will not	وَلَا
then	ثُمَّ	(of) another	أُخْرَىٰ ۚ	burden	وِزْرَ
your return	مَرْجِعُكُمْ	your Lord is	رَبِّكُمْ	to	إِلَىٰ

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you had been	كُنْتُمْ	of what	بِمَا	and He will tell you	فَيُنَبِّئُكُمْ
		differing	تَحْتَلِفُونَ	wherein	فِيهِ

Translit	<i>Qul 'Aghayra Allāhi 'Abghī Rabbāan Wa Huwa Rabbu Kulli Shay'in Wa Lā Taksibu Kullu Nafsin 'Illā 'Alayhā Wa Lā Taziru Wāziratun Wizra 'Ukhrā Thumma 'Ilā RabbikumMarji'ukum Fayunabbi'ukum Bimā Kuntum Fīhi Takhtalifūna</i>
AhmedAli	کہہ دو کیا اب میں اللہ کے سوا اور کوئی رب تلاش کروں حالانکہ وہی ہر چیز کا رب ہے اور جو شخص کوئی گناہ کرے گا تو وہ اسی کے ذمہ ہے اور ایک شخص دوسرے کا بوجھ نہیں اٹھائے گا پھر تمہارے رب کے ہاں ہی سب کو لوٹ کر جانا ہے سو جن باتوں میں تم جھگڑتے تھے وہ تمہیں بتلا دے گا
Jalandhry	کو کیا میں خدا کے سوا اور پروردگار تلاش کروں اور وہی تو ہر چیز کا مالک ہے اور جو کوئی (برا) کام کرتا ہے تو اس کا ضرر اسی کو ہوتا ہے اور کوئی شخص کسی (کے گناہ) کا بوجھ نہیں اٹھائے گا پھر تم سب کو اپنے پروردگار کی طرف لوٹ کر جانا ہے تو جن جن باتوں میں تم اختلاف کیا کرتے تھے وہ تم کو بتائے گا
YusufAli	Say: "Shall I seek for (my) Cherisher other than Allah when He is the Cherisher of all things (that exist)?" Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is toward Allah: He will tell you the truth of the things wherein ye disputed.
M.Khan	Say: "Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."
Pickthal	Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.
Shakir	Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ
 ۞ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

had made you	جَعَلَكُمْ	Who	الَّذِي	and (it is) He	وَهُوَ
and exalted	وَرَفَعَ	(of) the earth	الْأَرْضِ	inheritors	خَلَائِفَ
others	بَعْضٍ	over	فَوْقَ	some of you	بَعْضَكُمْ
in	فِي	that He may try you	لِّيَبْلُوَكُمْ	in ranks	دَرَجَاتٍ
indeed	إِنَّ	He has given you	آتَاكُمْ ۞	what	مَا
(in) retribution	الْعِقَابِ	(is) Swift	سَرِيعُ	your Lord	رَبَّكَ
Most Merciful	رَحِيمٌ	(is) All-Forgiving	لَغَفُورٌ	and He certainly	وَإِنَّهُ

Translit	<i>Wa Huwa Al-Ladhī Ja`alakum Khalā'ifa Al-'Arđi Wa Rafa`a Ba`ḍakum Fawqa Ba`ḍinDarajātīn Liyabluwakum Fī Mā 'Ātākum 'Inna Rabbaka Sarī'u Al-'Iqābi Wa 'InnahuLaghafūrun Raḥīmūn</i>
AhmedAli	اس نے تمہیں زمین میں نائب بنایا ہے اور بعض کے بعض پر درجے بلند کر دیے ہیں تاکہ تمہیں اپنے دیے ہوئے حکموں میں آزمائے بے شک تیرا رب

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سورة الأنعام

	جلدی عذاب دینے والا ہے اور بے شک وہ بخشنے والا مہربان ہے
Jalandhry	اور وہی تو ہے جس نے زمین میں تم کو اپنا نائب بنایا اور ایک کے دوسرے پر درجے بلند کئے تاکہ جو کچھ اس نے تمہیں بخشا ہے اس میں تمہاری آزمائش ہے بے شک تمہارا پروردگار جلد عذاب دینے والا ہے اور بے شک وہ بخشنے والا مہربان بھی ہے
YusufAli	It is He who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks some above others: that he may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving, Most Merciful.
M.Khan	And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.
Pickthal	He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.
Shakir	And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.